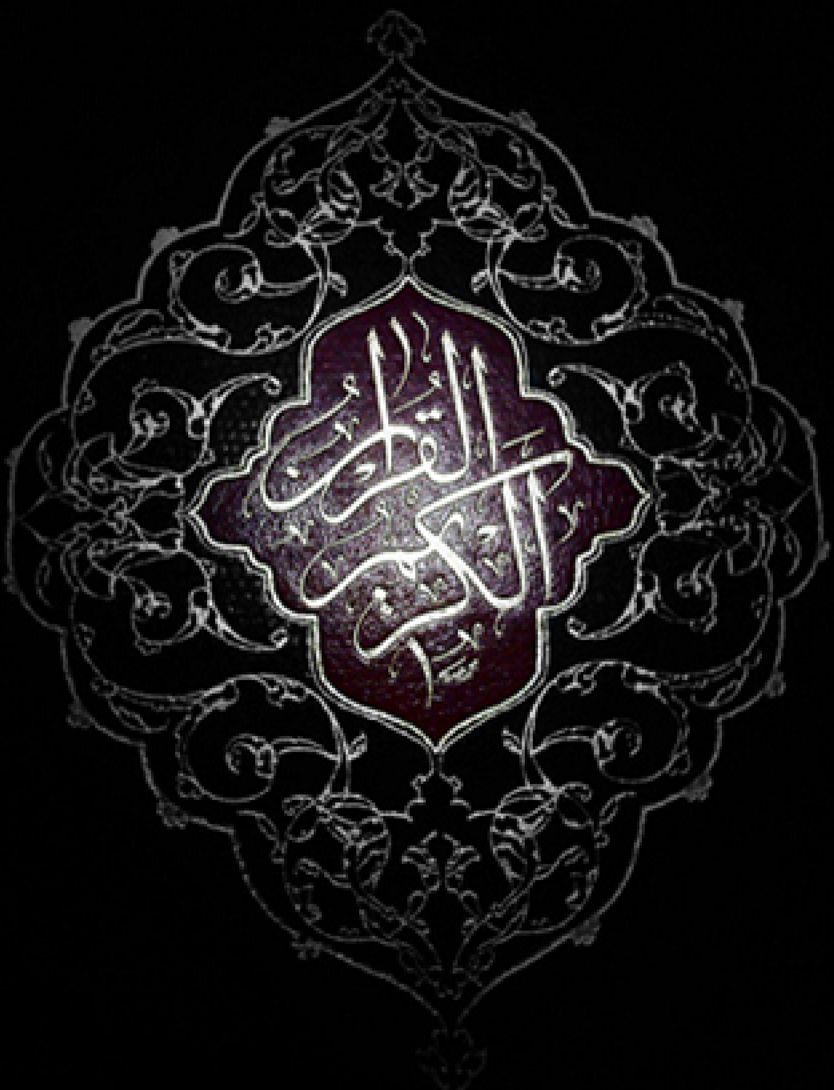


The Three Shelters

Tafseer of The Three Quls

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Edited By IslamFuture

بِسْمِ ٱللهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Bismi Allahi Alrrahmani Alrraheemi

In the name of Allah, the most Beneficent, the most Merciful

TAFSEER SOORAH IKHLAAS (112)

Name of the Soorah

This chapter is most commonly known by the title *Soorah al-Ikhlaas* (The Chapter on Sincerity) from the phrase أَخْلَصَ لِلــه *akhlasa lillaahi* (to be without hypocrisy towards God, to be sincere towards God [*Qaamoos* of al-Fayroozabaadee]) or the term *ikhlaas* properly signifies the assertion of oneself to be clear of believing in any beside God [*Taaj al-'Aroos* of Murtadaa az-Zabeedee].[1] However, it was also sometimes referred to as *Soorah at-Tawheed* (The Chapter on Monotheism) by early scholars. In many statements of the Prophet (ﷺ) and his companions, this chapter was most commonly referred to by the whole first verse *Qul huwAllaahu ahad*. However, this variation in the names does not in any way indicate changes or contradictions within the Qur'aan because the majority of chapter titles were chosen by the companions of the Prophet (ﷺ) and scholars of later generations for identification purposes.

There are, however, a few chapters which the Prophet (ﷺ) referred to by titles. For example, the 18th chapter was commonly called *Soorah al-Kahf* (The Cave). AbuDardaa related that the Prophet (ﷺ) said:

((مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ الدَّجَّالِ))

"*Anyone who memorizes the first ten verses of* Soorah al-Kahf *will be protected from Dajjaal.*"[2]

It was not until the third century after the *hijrah* (ninth century C.E.) that people began the practice of writing chapter names in the Qur'aan, numbering the verses and adding symbols in the margin indicating the divisions of the Qur'aan.[3]

There were also symbols indicating the ends of the verses and places for recitational pauses (such as ط and لا). Most scholars of that time were initially opposed to these additions fearing that their widespread acceptance might lead to these symbols being considered a part of the Qur'aan in later times.

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[1] *Arabic-English Lexicon,* vol. 1, p. 786

[2] *Sahih Muslim,* vol. 2, pp. 386-7, no. 1766. Also collected by at-Tirmithee, Aboo Daawood, and an-Nasaa'ee. However in at-Tirmithee's authentic narration the text read, "*Whoever memorizes three verses from the beginning of* al-Kahf..."

[3] E.g. the thirtieth part called *Juz,* or a section called *Rukoo'* indicated by an 'Ayn (ع).

Al-Halleemee, one of the major Qur'aanic scholars of that time said:

> "Writing in the tenths and fifths[4], names of the chapters and the numbers of the verses are all despised, based on Ibn Mas'ood's statement, 'Free the Qur'aan from any additions.' However, vowel marks,[5] are allowed because they do not have form similar to that of the text of the Qur'aan. They are only necessary indications of correct pronunciation and their presence does no harm."[6]

In time, however, the opposition of the early scholars was overwhelmed by the will of the masses and such additions became common place.

The Reason for Revelation

The Qur'aan is a book of guidance for all peoples in all times until the Day of Judgment, showing them the correct path in their relations with their Creator and in their relations with themselves as individuals and as groups. At the same time, the Qur'aan was revealed to one man living in a specific time and place among a specific community. On occasions, certain events would occur about which the Prophet's followers were unsure, or on other occasions they might actually ask him about some matters which were unclear to them. In response to these and similar needs, verses were revealed to the Prophet (ﷺ). These events represent the context in which revelation came and are referred to as "*asbaab an-nuzool*" (reasons for revelation). The Qur'aan, therefore, used particular incidents to give instructions of universal significance.

The circumstances for a particular revelation could only be known to the witnesses of the relevant events or someone who was informed by a witness.

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[4] I.e. a tenth portion of the Qur'aan and a fifth portion of the Qur'aan.

[5] The grammarian, Abul-Aswad ad-Du'alee (d. 638 CE) was reported to have suggested to the fourth Caliph, 'Alee, that signs indicating vowelling be included in order to avoid mispronunciation of the Qur'aan which could easily lead to the distortion of its meanings. The marks which he developed are not the same as those used today. The *Fat-hah* (vowel "a") was indicated by a dot above the beginning of the letter; *Kasrah* (vowel "e" or "i") was indicated by a dot below the beginning of the letter and *Dammah* (vowel "u") was indicated by a dot at the end of the letter. (*Mabaahith fee 'Uloom al-Qur'aan*, pp. 150-151)

[6] *Mabaahith fee 'Uloom al-Qur'aan,* pp. 150-153.

Therefore, the only reliable source for this knowledge is the companions of the Prophet (ﷺ). Like the *hadeeths* of the Prophet (ﷺ), the reliability of such reports depends upon the reliability of the chain of narrators. The statement of a student of the companions (*taabi'ee*) about the reason for a given revelation is usually considered weak by the scholars of *hadeeth,* if he did not attribute his opinion to one of the *sahaabah.*[7]

Knowledge of the reasons for revelation is of great importance to understanding the Qur'aan, as well as many of the Islaamic laws contained in it. The following are some of the benefits which may be gained from knowledge of the reasons for a verse's revelation:

1. The reasons for revelation often explain the wisdom underlying the legislation of Islaamic laws. Knowledge of the wisdom behind divine laws provides scholars with general principles which enable them to work out laws for new problems which have similar causes or effects. The reasons for revelation also show the concern of the laws for the general welfare of humanity in their treatment of problems. This, in turn, makes us aware of Allaah's Mercy, which is a fundamental part of all divine laws.

2. Sometimes the reasons for revelation specify the particular aspect of a verse's meaning which was intended. This is of particular importance in cases were the obvious meaning of the verse may be general enough to include circumstances not intended by Allaah.

3. The reason for revelation sometimes clarifies the laws which may be deduced from the verses. The obvious meaning of the verse may imply a particular law, whereas the circumstances under which the verse was revealed indicate another law. For example, 'Urwah once said to his aunt 'Aa'ishah, wife of the Prophet (ﷺ), "Do you know the verse, **'Indeed Safaa and Marwah are among Allaah's shrines, so there is no sin on anyone who walks between them when making hajj or '*umrah'?*"**[8] I don't feel that there is any sin on one who doesn't walk between them." 'Aa'ishah replied, "My nephew! What a terrible thing you have said! Indeed, if the (verse) meant as you interpreted it, it would have been, 'So there is so sin on anyone who doesn't walk between them.' It was revealed

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[7] See *Principles of IslaamicIslamic Jurisprudence*, p.39.

[8] The Arabic text of this verse (*Soorah al-Baqarah*, 2: 158) is:

﴿ إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنۡ حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ أَن يَطَّوَّفَ بِهِمَا ﴾

because the Ansaar,[9] before Islaam, used to dedicate their (hajj or *'umrah*) to two idols, Isaaf and Naa'ilah, and they would visit them on the seashore before walking between Safaa and Marwah and shaving their heads. After they became Muslims they didn't want to walk between them, because of what they used to do during the Days of Ignorance. Consequently, Allaah revealed the verse, **'Indeed Safaa and Marwah are among the shrines of Allaah...'** "[10] Thus, although the obvious meaning of the verse indicated that the walking between Mounts Safaa and Marwah was merely *mubaah* (allowable), the reason for revelation indicates that it is *waajib* (compulsory).

Qur'aanic verses may be general or specific in their meanings and the reasons for revelation may either confirm the general implications of the verses or their specific implications, or it may qualify them. The guiding principle to be followed when interpreting or applying the verses of the Qur'aan is that ***the lesson lies in the general meaning of the words and not simply in the special circumstances in which they were revealed***. However, knowledge of the events surrounding the revelations puts the general meaning of the verses in their proper context and helps to prevent deviant interpretation.

The Reason for the Revelation of Soorah al-Ikhlaas

There is one authentic narration indicating the circumstances under which this chapter was revealed. The Prophet's (ﷺ) follower, Ubayy ibn Ka'b[11], related that some of the pagans asked Allaah's Messenger (ﷺ) to list the lineage of his Lord so Allaah revealed: "Say: He Allaah is Unique, Allaah is Self-Sufficient."[12] Thus, the chapter was revealed specifically to clarify the uniqueness of Allaah for idol worshippers in the Prophet's (ﷺ) time who believed that their gods had fathers, mothers, sons and daughters. However, the chapter's presentation of Allaah's Unique Unity remains in clear opposition to all expressions of *shirk* in Allaah's Names and Attributes which have appeared down through the ages. It challenges all false religions in the world today, whether they are deviations from

[9] Literally, "The Helpers." Islaamically, it refers to the Muslims of Madeenah, who gave the Prophet (ﷺ) and his companions refuge when they fled Makkah.

[10] *Sahih Muslim*, vol. 2, p. 644, no. 2923.

[11] In Madeenah, the most noted school of *tafseer* was that of Ubayy ibn Ka'b, who was considered by most of his contemporaries as the top reciter of the Qur'aan. Ubayy was also the first person chosen by the Prophet (ﷺr) to record the revelation of the Qur'aan.

[12] *Sunan at-Tirmithee*, Kitaab Tafseer; Baab: wa min soorah al Ikhlaas, *Musnad Ahmad*, vol. 5, p. 133. Authenticated in *al-Jaami' li Ahkaam al-Qur'aan*, vol. 20, p. 194.

the original divine messages, like Judaism, Christianity and Zoroastrianism, or those that appear to be completely man-made religions like, Hinduism, Buddhism and Sikhism.

Place of Revelation

There are no authentic *hadeeths* which clearly indicate where this chapter was revealed. However, most scholars of *Tafseer* (Qur'aanic exegesis) hold that it was among the early chapters revealed in Makkah [prior to the Hijrah] as it has most of the characteristics of the *makkan revelations*. Ibn Mas'ood[13], 'Ataa, 'Ikrimah and Jaabir were among the early generations of scholars who were of that opinion. On the other hand, Ibn 'Abbaas[14], in one of his opinions, considered it to be from the Madeenan period and so did Qataadah, ad-Dahhaak and as-Suddee.[15]

The Virtues of the Soorah

This chapter is popular among Muslims due to the many special merits associated with reading it according to various authentic statements of Prophet Muhammad (ﷺ):

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[13] In 'Iraaq, Ibn Mas'ood headed the most prominent school of *tafseer*. 'Abdullaah ibn Mas'ood, the sixth person to enter Islaam, was among the top reciters of the Qur'aan. The Prophet (pr) himself praised his recitation saying, "*Whoever wishes to recite the Qur'aan in the tender manner in which it was revealed should recite it as Ibn Umm 'Abd (Ibn Mas'ood) does.*" (Ahmad, Ibn Maajah (vol. 1, p. 77, no. 138), al-Haakim and others and authenticated in *Saheeh al-Jaami' as-Sagheer*, vol. 2, p. 1034.) As for his knowledge of *tafseer*, Ibn Mas'ood said, "By the One besides Whom there is no other god, I know where and why every verse of Allaah's book was revealed." (*Sahih Muslim*, vol. 4, p. 1312, no. 6023) Among the many students of Ibn Mas'ood who later became scholars in their own right were al-Hasan al-Basree, 'Alqamah ibn Qays, Masrooq, al-Aswad ibn Yazeed, and 'Aamir ash-Sha'bee.

[14] In Makkah, the *tafseer* school of Ibn 'Abbaas became the most prominent. 'Abdullaah ibn 'Abbaas was considered to be the greatest *tafseer* scholar among the *sahaabah*. He reported that once the Prophet (pr) hugged him and prayed for him as follows :"("*O Allaah, give him a deep understanding of the religion and make him skilled in its interpretation.*" (Collected by Ahmad (*al-Musnad*, no. 2274)). A version mentioning only the first half of the Prophet's supplication on his behalf is reported in *Sahih Al-Bukhari*, vol. 1, p. 106, no. 145, and *Sahih Muslim*, vol. 4, pp. 1320-1, no. 6055.) The most famous students of Ibn 'Abbaas were Mujaahid ibn Jabr, 'Ikrimah (the freed slave of Ibn 'Abbaas), Sa'eed ibn Jubayr, Taawoos ibn Keesaan al-Yamaanee, and 'Ataa ibn Abee Rabaah. (*Al-Itqaan fee 'Uloom al-Qur'aan*, vol. 2, p. 242. It is interesting to note that all of these great scholars were former slaves.)

[15] *Al-Jaami' li Ahkaam al-Qur'aan*, vol. 20, p. 193.

1. It Earns Allaah's Love

'Aa'ishah related that the Prophet (ﷺ) sent a man as leader of a troupe and he used to lead them in prayer. However, he would complete his Qur'anic recitation in prayer with "Say: He Allaah is Unique." When the group returned, they mentioned it to the Prophet (ﷺ) and he told them to ask him why he did that. When he was asked, he replied, "Because it is the description of ar-Ra<u>h</u>maan (The Beneficent), and I love to recite it." The Prophet (ﷺ) told them:

((أَخْبِرُوهُ أَنَّ اللّٰهَ تَعَالَى يُحِبُّهُ))

"*Inform him that Allaah loves him.*"[16]

This does not mean that the mere recitation of this chapter after every Qur'aanic recitation in prayer will automatically earn Allaah's Love. Were that the case, the Prophet (ﷺ) would not have asked the man about his reasons for doing so. The fact that he asked indicates that it was his intention which mattered, in keeping with the general prophetic principle, "*Deeds are judged according to the intentions behind them.*"[17] Because the man understood that the chapter was a divine description of the Creator which caused him to love reciting it, Prophet Muhammad (ﷺ) judged that such an intention would earn him Allaah's Love. Therefore, in order for the repeated recitation of this chapter to earn Allaah's Love, one must contemplate its meanings and be driven by their impact on his soul to love its recitation. It is the love of the Words of Allaah based on an understanding of their meaning, and not based solely on the beauty of a reciter's voice, which earns Allaah's Love. This principle is not restricted to this chapter but is applicable to the whole of the Qur'aan.

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[16] *Sahih Al Bukhari,* vol. 9, p. 287, no. 7375, *Sahih Muslim,* vol. 2, p. 388, no. 1773,

[17] The relevant text is:

عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ)).

"[Surely] actions are judged[solely] by their intentions and everyone will be rewarded according to his intention. Thus, whose migration was for Allaah and His Messenger, his migration was for Allaah and His messenger, and whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration was for whatever he migrated." (*<u>Sa</u>h<u>ih</u> Al-Bukhari,* vol.1, p.1, no.1 and *<u>Sa</u>h<u>ih</u> Muslim,* vol.3, p.1056, no.4692.)

2. A Way to Paradise

Anas ibn Maalik related that a man from the Ansaar (Muslims of Madeenah) used to lead the people in prayer at the Qubaa Mosque and begin all of his recitations with "Say: He Allaah is Unique," to the end of the chapter, then recite another chapter. He did this in every unit of prayer. Those with him complained saying, "You begin the prayer with this chapter and you think it isn't sufficient for you unless you recited another chapter with it. Either recite it or leave it and recite another chapter instead of it." He replied, "I will not stop doing it. If you want me to lead the prayers, I will do this, and if you don't like it, I will stop leading you." They considered him the best among them to lead the prayer and did not want anyone else to lead them. [So they allowed him to continue.] When the Prophet (ﷺ) came to visit them, they informed him of his practice and he asked him, "*O so-and-so! What prevents you from doing what your companions request of you and what makes you stick to this chapter in every unit of prayer?* " He replied, "Indeed, I love it." The Prophet (ﷺ) commented:

((حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ))

"*Your love of it will cause you to enter Paradise.*" [18]

This narration should be understood in the light of the commentary on the one before it. The repeated recitation of Soorah al-Ikhlaas after every Qur'aanic recitation in formal prayers will not earn the doer paradise by itself. That is evident because the Prophet (ﷺ) asked the individual why he did it. Going along with the needs and wishes of the congregation was something which the Prophet (ﷺ) stressed as important for the Imaam. There had to be a good reason for it to be acceptable for him to go against their wishes. So, the Prophet (ﷺ) questioned him. When it was explained that it was a result of his deep love of the chapter, the Prophet (ﷺ) promised him Paradise for his sincere love.

It should be noted that both of these authentic narrations confirm the permissibility of reciting more than one chapter or section of the Qur'aan in a single unit of prayer.

It should also be noted from this narration that when complaints are raised, they should be brought back to the sources of Islaam for decision as Allaah said:

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[18] *Sahih Al Bukhari* Kitaab: Athaan; Baab: Jama' bayna sooratayn fee rak'ah

﴿ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ ﴾

"If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day." (*Soorah an-Nisaa,* 4: 59)

Furthermore, the Prophet's way of handling this situation indicates that those to whom complaints are raised should find out from the other party why they did as they did, before jumping to a conclusion and ruling against them.

Why did the Prophet (ﷺ) only promise the man Allaah's Love in the previous narration and promise this man Paradise? Was it because the man recited Soorah al-Ikhlaas after the chapters in the first case and before the chapters in this case? Of course not! Could the man in the second case enter Paradise without Allaah's Love? Furthermore, would Allaah put those whom He loves in Hell? The reality is that the attainment of Allaah's Love is an affirmation of Paradise and the promise of Paradise is an affirmation of Allaah's Love.

In another narration Aboo Hurayrah stated that he went out with the Prophet (ﷺ) and they heard a man reciting, "Say: He, Allaah, is Unique," so he said, "*It has become obligatory*," Aboo Hurayrah asked, "What is obligatory?" and he replied, "*Paradise*."[19]

Why did Allaah's Messenger (ﷺ) not ask this man about his intentions as he did in the previous two narrations? Was it because there were complaints in the previous two cases? Does this indicate that the recitation of this chapter is sufficient to guarantee the reciter Paradise? Could the Prophet (ﷺ) promise anyone Paradise based on his own opinion?

In this instance, Jibreel informed the Prophet (ﷺ) that due to the sincerity with which the man recited this chapter and his sincerity regarding his religion as a whole, he would be among the people of Paradise. Thus, there was no need of finding out his intentions, as in the previous cases.

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[19] *Sunan at-Tirmithee*, Kitaab: Fadaa'il al Qur'aan, Baab: Maa jaa'a fee Soorah al Ikhlaas.

3. One Third of the Qur'aan

Aboo Sa'eed al-Khudree narrated that a man heard another repeating the recitation of "Say: He Allaah is Unique," over and over in the night. When the morning came, he went to the Prophet (ﷺ) and mentioned it to him in a belittling fashion. So, the Prophet told him:

((وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ))

"*By the One in whose Hand lies my soul, indeed it is equivalent to one third of the Qur'aan.*"[20]

Aboo Sa'eed also stated that on one occasion Allaah's Messenger (ﷺ) asked his companions, "*Isn't any of you able to recite one third of the Qur'aan in a single night?*" Because they found this difficult, they replied, "Who among us is able to do that, O Messenger of Allaah?" He said:

((اللهُ الْوَاحِدُ الصَّمَدُ ثُلُثَ الْقُرْآنِ))

"*Allaah the Unique, the Self-Sufficient is one third of the Qur'aan.*"[21]

Some scholars explained that the verses of the Qur'aan were revealed regarding three basic elements: laws, promises and warnings, and Allaah's Names and Attributes. The following narration supports this interpretation:[22]

Abu-Dardaa related that Allaah's Messenger (ﷺ) said:

((إِنَّ اللهَ عَزَّ وَجَلَّ جَزَّأَ الْقُرْآنَ ثَلاَثَةَ أَجْزَاءٍ فَجَعَلَ قُلْ هُوَ اللهُ أَحَدٌ جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ))

"*Indeed, Allaah Most Great and Glorious, divided the Qur'aan into three parts and made "Say: He Allaah is Unique," one of the parts of the Qur'aan.*"[23]

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[20] *Sahih Al Bukhari,* vol. 6, p. 438, no. 5013, Kitaab: Fadaa'il al Qur'aan; Baab: Fadl Qul Huwa llaahu ahad.5013.

[21] *Sahih Al Bukhari,* vol. 6, p. 438-439, no. 5015, Kitaab: Fadaa'il al Qur'aan; Baab: Fadl Qul Huwa llaahu ahad.5015.

[22] *Al-Jaami' li Ahkaam al-Qur'aan,* vol. 20, p. 190.

[23] *Sahih Muslim,* vol. 2, p. 387, no. 1770 , Kitaab: Salaatul musaafireena wa qasruhaa; Baab: Fadl qiraa'at Qul Huwa llaahu ahad.1770.

4. Daily Protection

‘Abdullaah ibn Khubayb said, “While we were waiting for the Messenger of Allaah (ﷺ) to lead us in prayer, it became dark and we became thirsty. When he finally came out, he took me by the hand and said, “*Say!*” Then he was silent for a moment. Then he said again, “*Say!*” So I asked, “What should I say?” He said, “*Say: He, Allaah, is Unique, and the two chapters of refuge three times whenever the evening comes and whenever the morning arrives. They will suffice you twice per day.*”[24] In another narration he was reported to have said, “*They will suffice you against anything.*”[25]

5. A Night Prayer

‘Aa’ishah narrated that whenever the Prophet (ﷺ) went to bed at night, he would cup his palms together, blow in them and recite into them, “Say: He, Allaah, is Unique,” “Say: I seek refuge in the Lord of the Dawn,” and “Say: I seek refuge in the Lord of humankind.” Then he would wipe [his hands on] whatever he could reach of his body, beginning with his head, face and the front of his body. He would do all of this three times.[26]

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[24] *Sunan Abee Daawood,* vol. 3, no. 957, Kitaab: Fee Abwaab an-Nawm, Baab: Maa yaqoolu ithaa asbah and *Sunan at-Tirmithee,* vol. 3, no. 182, Kitaab: ad-Da‘awaat, Baab: Raqm 7.

[25] *Sunan an-Nasaa’ee,* vol. 8, no. 251, Kitaab: Fil-Isti‘aathah.

[26] *Sahih Al Bukhari,* vol. 6, p. 439, no. 5017 , Kitaab: Fadaa’il al Qur’aan; Baab: Fadl al mu’awwathaat.

***Soorah al-Ikhlaas* (112)**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allaah, the Most Gracious, the Ever Merciful

﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ﴾

1. Say: "He is Allaah, (the) Unique."

﴿ قُلْ ﴾

"Say:.." This chapter describing Allaah begins with a command to the Messenger of Allaah (ﷺ) to convey the contents of the chapter to the pagans who asked him to tell them about his God's lineage. According to Ibn al-Qayyim, it is also affirmation of the Prophet's (ﷺ) position of being only a conveyer, a messenger, one only speaking what he was commanded to say.[27] He had no control over the revelation with regard to its content or to its time or place of revelation.

﴿ هُوَ ﴾

"He…" The description begins by referring to God using the third person singular pronoun "he" as is found in the Bible and other religious texts. With the rise of feminism in the 20th century, the question of God's gender became an issue and attempts were made to rewrite the Bible free from "gender-bias". Muslims did not fall into this trap because the Arabic Qur'aanic text could not be changed. In the case of the Christian Bible, according to researchers, there are over 5,000 manuscripts of the Gospels, no two agreeing with each other in all details. Thus, the Gospels are taught in the translations and not in their original languages. The Qur'aan, on the other hand, has remained unchanged over the past 1,400 years and all manuscripts agree on a single text. Muslim scholars clarified that God was neither male nor female. The neuter pronoun "it" was not used because it does not exist in Arabic or Hebrew. In Arabic everything, whether living and non-living, is

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[27] *Badaa'i' at-Tafseer*, vol. 5, p. 367.

either referred to using male or female pronouns and adjectives. God communicated His final message in Arabic and chose the male pronoun over the female pronoun because males have always led society, with very few historical exceptions, and they represent authority.

﴿ ٱللَّهُ ﴾

"Allaah," "Allaah" is the name of the Lord, the Exalted. It is said that it is the Greatest Name of Allaah, because it is referred to when describing Allaah by His various Attributes. For example:

﴿ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ٢٢ ﴾

"He is Allaah, besides whom none has the right to be worshipped, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

﴿ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ
ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ٢٣ ﴾

"He is Allaah besides whom none has the right to be worshipped, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allaah! He is above all that they associate as partners with Him.

﴿ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٤ ﴾

"He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise." (*Soorah al-Hashr,* 59: 22-24)

Thus, Allaah mentioned several of His other Names as Attributes for His Name Allaah.[28] It is a proper name denoting the true God who exists necessarily, by Himself, comprising all the attributes of perfection. Some lexicologists held that it was a contraction of *al-Ilaah* (the God) for ease of pronunciation.[29]

﴿ أَحَدٌ ﴾

"The Uniquely One." As a title, *al-Ahad* is only applicable to Allaah and it signifies, He who has always been one and alone; or the indivisible; or He who has no other to share in His Lordship, nor in His Essence, nor in His Attributes.[30] Though both the terms *ahad* and *waahid* mean basically "one", there is a subtle difference between the two in usage and meaning. For example, one would not say: *rajulun ahadun* (meaning: one man) but one says: *rajulun waahidun.*[31] Furthermore, when one says: *maa fil-bayti ahadun* (there is no one in the house) it absolutely negates the possibility of anyone being present. However, if one says: *maa fil-bayti waahidun* (there is not one in the house), a clarification can be added *bal ithnayn* (but two)[32] as it does not necessarily negate absolutely. When one uses the term "one" with regard to any aspect of creation, it does not negate the possibility of other similar ones existing, whether in the past, present or in the future. On the other hand, when the term "one" is used in regard to God, it means one like which there is no other.

This first verse represents Allaah's Own Affirmation of His Unique Monotheism, His inimitable Unity. Thus, the first verse is, first and foremost, a command to the Prophet (ﷺ) and whoever reads or recites the verse to affirm Allaah's Unique Unity. Secondly, if a person says *qul huwAllaahu ahad* he has affirmed Allaah's unity using Allaah's Own Words.[33] The greatest possible way to affirm the Divine Unique Unity.

Having understood Allaah's Unique Unity, one should understand how Allaah is to be worshipped in the light of that Unity. Ibn al-Qayyim mentioned that for every one of Allaah's Attributes there is a particular act of worship caused and necessitated by that particular Attribute. Therefore, the aspect of the basic

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[28] *Tafsir Ibn Kathir,* vol. 1, p. 65.

[29] *Arabic-English Lexicon,* vol. 1, p. 83.

[30] *Arabic-English Lexicon,* vol. 1, p. 83.

[31] *Arabic-English Lexicon,* vol. 1, p. 83.

[32] *Rawaa'i' at-Tafseer,* vol. 2, p. 665.

[33] *Badaa'i' at-Tafseer,* vol. 5, p. 367.

Islaamic creed known as *Tawheed al-Asmaa was-Sifaat* is realized by maintaining Allaah’s Uniqueness in all acts of worship associated with Him. Thus, the question often directed to Muslims by idolaters, as to how they are able to worship God without seeing Him or a representation of Him, addresses the violation of Allaah’s Uniqueness. If He can be visualized in terms of His creation, He is no longer unique. If He becomes incarnate as Christians believe regarding Jesus and Hindus believe regarding god-men called *avatars,* He is no longer unique. Also, He is worshipped without intermediaries since the belief in intermediaries reduces God to the level of His creation. All form of intermediaries are rejected in Islaamic belief. Whether they are idols, as the pagan Makkans did with believing that the idols would bring them closer to God, as the Almighty said:

﴿وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ﴾

“Those who take gods besides Him (say): ‘We only worship them that they may bring us nearer to Allaah.’” (*Soorah az-Zumar,* 39: 3)

Or whether they are saints, angels or even Prophet Muhammad (ﷺ), intermediation is fundamentally rejected by the Qur’aan and the *Sunnah* (way) of the Prophet (ﷺ) as understood by his companions and the righteous generations which followed them.

The Trinitarian belief of Christians wherein God is likened to an egg comprised of three parts (shell, white and yolk), or water existing in three states (liquid, solid and gas), or a tree possessing three elements (roots, trunk, and branches) violates Allaah’s Unique Unity.

Consequently, Allaah is to be worshipped through His Attributes and not through His creation in any way shape or form. The case of worship in the direction of the Ka‘bah has to be clarified, as it is sometimes equated with the worship of idols, or as some Hindus believe, it contains one of their idols called *Siva-lingam.* That is why Allaah stated regarding the direction of prayer:

﴿وَلِلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُۚ فَأَيۡنَمَا تُوَلُّواْ فَثَمَّ وَجۡهُ ٱللَّهِۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٞ ١١٥﴾

“The east and west belong to Allaah, so wherever you turn you face Allaah.”

(*Soorah al-Baqarah,* 2: 115)

Furthermore, it is well known in the Sharee‘ah that you may face any direction during prayer if you cannot determine the direction of the Ka‘bah.

﴿ ٱللَّهُ ٱلصَّمَدُ ﴾

2. "Allaah, the Self-Sufficient."

In this verse Allaah elaborates on His Uniqueness (*a<u>h</u>adiyyah*) mentioned in the first verse. Here, He uses the term *<u>s</u>amad* which means that He is perfect in all of His Attributes and that all creation is in need of Him.[1] Ibn 'Abbaas was reported to have said that *a<u>s</u>-<u>s</u>amad* meant, "He is the Master [*as-Sayyid*] who is perfect in His sovereignty, the Most Noble [*ash-Shareef*] who is perfect in His nobility, the Most Magnificent [*al-'A<u>z</u>eem*] who is perfect in His magnificence, the Most Forbearing [*al-<u>H</u>aleem*] who is perfect in His forbearance, the All-Knowing [*al-'Aleem*] who is perfect in His knowledge, and the Most Wise [*al-<u>H</u>akeem*] who is perfect in His wisdom."[2]

Allaah's perfection implies that He is not in need of any of His creation in any way, as nothing they can do can better or benefit His already perfect state. This attribute of *<u>s</u>amadiyyah* (self-sufficiency) invites the believers to reflect on the purpose and the goals of their worship. Most people worship as if they are doing God a favor. Allaah scolded those Bedouins who considered their conversion a favor to Prophet Muhammad (ﷺ), saying:

﴿ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ ﴿١٧﴾ ﴾

"They regard their conversion to Islaam as a favor to you. Tell them: 'Don't count your Islaam as a favor to me. Instead, it is Allaah who has granted a favor to you by guiding you to true faith, if you are indeed truthful.'" (*Soorah al-Hujuraat,* 49: 17)

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[1] *Tafseer al-Qur'aan al-Kareem,* p. 353.

[2] *Tafseer a<u>t</u>-<u>T</u>abaree,* vol. 24, p. 692, as quoted in *Tafsir Ibn Kathir,* vol. 10, p. 634.

The purpose of our creation is to worship Allaah. That is crystal clear in the revelation. Our purpose was not left to be deduced or discovered, but was stated in no uncertain terms in the books of revelation. However, it is only in the Qur'aan, the final revelation, that that purpose is spelled out and thereby remained clear over the generations since its revelation. The Almighty said:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

"I only created the jinn and humankind to worship Me." (*Soorah ath-Thaariyaat*, 51: 56)

In case those who heard or read this verse might think that Allaah needs humans or jinns to worship Him, He went on to clarify that He has no need for or from them saying:

﴿ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ ﴾

"I do not want any provision from them nor do I wish them to feed Me." (51: 57)

Human beings and the jinn have nothing they can provide Allaah with. They cannot even provide for themselves or other creatures. Allaah is the Provider, as He went on to say:

﴿ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾ ﴾

"Indeed, Allaah is the All-Provider, Owner of Power, and the Most Strong." (51: 58)

With regard to the animal sacrifices prescribed during Hajj, Allaah clarified His lack of need saying:

﴿ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ ﴾

"Neither their meat nor their blood reaches Allaah, but it is your piety that reaches Him." (*Soorah al-Hajj,* 22: 37)

Thus, the prescription of worship as the purpose of creation is for human need. However, to understand why human beings need to worship God, one must first understand what is meant by the term 'worship'. In English the term 'worship' comes from the Old English *weorthscipe* meaning 'honor'. Consequently, worship in the English language is defined as 'the performance of devotional acts in honor of a deity'.[3] In common usage, worship means calling on God for your wants and needs. As such, most people worship God in times of need. However, in the language of the final revelation worship is called *'ibaadah* which is derived from the noun *'abd,* meaning 'a slave'. A slave is one who is expected to do whatever his master wills. Consequently, worship according to the final revelation means <u>'obedient submission to the Will of God'</u>. This was the essence of the message of all the prophets sent by Allaah to humankind. For example, this understanding of worship was emphatically expressed in a statement attributed to Prophet Jesus in the Gospel according to Matthew, 7:21, "*None of those who call me 'Lord' will enter the kingdom of God, but only <u>the one who does the will of my Father</u> in heaven.*" The 'Will of God' is contained in the divinely revealed laws which the prophets taught their followers. Consequently, obedience to divine law is the foundation of worship. In this sense, glorification also becomes worship when humans choose to obey God's instructions regarding His glorification.

The Need for Worship

Why do human beings need to worship and glorify God by obeying the divinely revealed laws? Because obedience to divine law is the key to success in this life and the next. The first human beings, Adam and Eve, were created in paradise and later expelled from paradise for disobeying the divine law. The only way for human beings to return to paradise is by obedience to the law. Jesus, the Messiah, was reported in the Gospel according to Matthew to have made obedience to the divine laws the key to paradise: *Now behold, one came and said to him, "Good teacher, what good thing shall I do that I may have eternal life?" So he said to him, "Why do you call me good? No one is good but One, that is, God. <u>But if you want to enter into life, keep the commandments</u>."*[4] Also in Matthew 5:19, Jesus Christ was reported to have insisted on strict obedience to the commandments saying, "*<u>Whoever therefore breaks one of the least of these</u>*

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[3] *The Living Webster Encyclopedic Dictionary,* p.1148.

[4] Matthew 19:16-17 (R.S.V.).

commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."

Divine laws represent guidance for humankind in all walks of life. It defines right and wrong for them and offers human beings a complete system governing all of their affairs. The Creator alone knows best what is beneficial for His creation and what is not. Thus, the divine laws command and prohibit various acts and substances to protect the human spirit, the human body and human society from harm. In order for human beings to fulfill their potential by living righteous lives, they need to worship God through obedience to His commandments.

Remembrance of God

All of the various acts of worship contained in the divine laws are designed to help humans remember God. It is natural for human beings to sometimes forget even the most important things. Humans often become so engrossed in fulfilling their material needs that they totally forget their spiritual needs. Regular prayer is ordained to organize the day of the true believer around the remembrance of God. It interweaves spiritual needs with material needs on a daily basis. The regular daily need to eat, work and sleep is linked to the daily need to renew man's connection with God. With regard to regular prayer, Allaah states in the final revelation, chapter *Taahaa*:

{ إِنَّنِي أَنَاْ اللهُ لآ إِلهَ إِلاَّ أَنَاْ فَاعْبُدْنِي وَأَقِمِ الصَّلوٰةَ لِذِكْرِي }

"Verily, I am Allaah, there is no god beside Me, so worship Me and establish regular prayer for My remembrance."(Soorah Taahaa, 20:14)

Regarding fasting, Allaah stated in the chapter *al-Baqarah*:

{ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ }

"O you who believe! Fasting has been prescribed for you as it was prescribed for those before you that you may become God-conscious." (Soorah *al-Baqarah*, 2:183)

The believers are encouraged to remember God as much as possible. Although, moderation in all spheres of life, whether material or spiritual, is generally encouraged in divine law, an exception is made regarding the remembrance of Allaah. It is virtually impossible to remember God too much. Consequently, in the final revelation, chapter *al-Ahzaab,* Allaah encourages the believers to remember God as often as possible:

{ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ اذْكُرُواْ اللهَ ذِكْرًا كَثِيرًا }

"O believers! Remember Allaah often." (Soorah *al-Ahzaab*, 33:41)

Remembrance of God is stressed because sin is generally committed when God is forgotten. The forces of evil operate most freely when consciousness of God is lost. Consequently, the satanic forces seek to occupy people's minds with irrelevant thoughts and desires to make them forget God. Once God is forgotten, people willingly join the corrupt elements. The final revelation, the Qur'aan, addresses this phenomenon in chapter *al-Mujaadalah* as follows:

{ اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللهِ أُوْلَئِكَ حِزْبُ الشَّيْطَانِ أَلاَ إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ }

"Satan has got the better of them and caused them to *forget Allaah.* Those are the party of Satan. Truly the party of Satan are the real losers." (Qur'aan,58:19)

God, through Divine law, has prohibited intoxicants and gambling primarily because they cause human beings to forget God. The human mind and body easily becomes addicted to drugs and games of chance. Once addicted, humankind's desire to continually be stimulated by them leads them into all forms of corruption and violence among themselves. God says in chapter *al-Maa'idah* of the final revelation:

{ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللهِ وَعَنِ الصَّلَوٰةِ فَهَلْ أَنْتُمْ مُّنْتَهُونَ }

"Satan's plan is to incite enmity and hatred among you with intoxicants and gambling, and hinder you from *the remembrance of Allaah* and regular prayer. Will you not then abstain?" (Soorah *al-Maa'idah*, 5:91)

Consequently, humankind need to remember God for their own salvation and growth. All humans have times of weakness in which they commit sins. If they have no means of remembering God, they sink deeper and deeper into corruption with every sin. However, those who follow the divine laws will be constantly reminded of God, which will give them a chance to repent and correct themselves. The final revelation accurately describes this process in chapter *Aal 'Imraan* :

{ وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ ... }

"Those who, having done something shameful or having wronged their own souls, *remember Allaah* and immediately ask forgiveness for their sins ..." (Soorah *Aal 'Imraan*, 3:135)

The Religion of Islaam

The most complete system of worship available to human beings today is the system found in the religion of Islaam. The very name 'Islaam' means 'submission to the Will of God'. Although it is commonly referred to as 'the third of the three monotheistic faiths', it is not a new religion at all. It is the religion brought by all of the prophets of God for humankind. Islaam was the religion of Adam, Abraham, Moses and Jesus. Regarding Prophet Abraham, God addresses this issue in the final revelation saying:

{ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

"Abraham was neither a Jew nor a Christian, but he was an upright Muslim who did not worship others besides God." (Soorah Aal 'Imran,,3:67)

Since there is only One God, and humankind are one species, the religion which God has ordained for human beings is one. He did not prescribe one religion for the Jews, another for Indians, yet another for Europeans, etc. Human spiritual and social needs are uniform and human nature has not changed since the first man and woman were created. Consequently, no other religion is acceptable to God besides Islaam, as He clearly states in chapter *Aal 'Imraan* of the final revelation:

{ إِنَّ الدِّينَ عِنْدَ اللهِ الإِسْلاَمُ }

"Surely Allaah's religion is Islaam." (Soorah *Aal 'Imraan*, 3:19)

{ وَمَنْ يَبْتَغِ غَيْرَ الإِسْلاَمِ دِيْنًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ }

> **"And whoever desires a religion besides Islaam will not have it accepted, and he will be among the losers in the hereafter." (**Soorah *Aal 'Imraan*, 3:85)

Every Act Worship

In the Islaamic system, each and every human act can be transformed into an act of worship. In fact, God commands the believers to dedicate their whole lives to Him. In chapter *al-A'raaf,* Allaah says:

{ قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ }

> **"Say: 'Surely my prayer, my sacrifice, my living and my dying are for Allaah, the Lord of all the worlds.' " (**Soorah *Aal 'Imraan*, 7:162)

However, for that dedication to be acceptable to Allaah, each act must fulfill two basic conditions:

1 FIRST, THE ACT MUST BE DONE SINCERELY FOR the pleasure of God and not for the recognition and praise of human beings. The believer also has to be conscious of God while doing the deed to insure that it is not something forbidden by Allaah or the last Messenger (ﷺ).

In order to facilitate this transformation of mundane deeds into worship, Allaah instructed the last Prophet (ﷺ) to prescribe short prayers to be said before even the simplest of acts. The shortest prayer which may be used for any circumstance is: **بِسْمِ اللهِ** *bismillaah* (In the name of Allaah). There are, however, many other prayers prescribed for specific occasions. For example, whenever a new piece of clothing is worn, the Prophet (ﷺ) taught his followers to say:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيْهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ .

O Allaah, thanks is due to You, for it is You who has clothed me. I ask You for its benefit and the benefit for which it was made, and seek refuge in You from its evil and the evil for which it was made.[5]

2 THE SECOND CONDITION IS THAT THE ACT BE done in accordance with the *prophetic way*, called in Arabic the *sunnah*. All of the prophets instructed their followers to follow their way because they were guided by God. What they taught were divinely revealed truths and only those who followed their way and accepted the truths would inherit eternal life in paradise. It is in this context that Prophet Jesus, may the peace and blessings of God be upon him, was reported in the Gospel according to John 14:6, as saying, "*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*" Similarly, 'Abdullaah ibn Mas'ood related that one day Prophet Muhammad (ﷺ) drew a line in the dust for them and said, "*This is Allaah's path.*" He then drew several lines [branching off] to the right and to the left and said, "*These are the paths [of misguidance] on each of which is a devil inviting people to follow it.*" He then recited the verse: **"Verily, this is my path, leading straight, so follow it. And do not follow the [other] paths for they will scatter you about from Allaah's path. That is His command to you in order that you may be conscious of Allaah.[6]"[7]** Thus, the only acceptable way to worship God is according to the way of the prophets. That being the case, innovation in religious affairs would be considered by God among the worst of all evils. Prophet Muhammad (ﷺ) was reported to have said, "*The worst of all affairs is innovation in religion, for every religious innovation is a cursed, misleading innovation leading to the hellfire.*"[8] Innovation in the religion is forbidden and unacceptable to God. The Prophet (ﷺ) was also reported by his wife, 'Aa'ishah, to have said, "*He who innovates something in this matter of ours, that is not of it, will have it rejected.*"[9]

It is fundamentally due to innovations that the messages of the earlier prophets were distorted and the many false religions around today evolved. The general rule to follow in order to avoid innovation in religion is that all forms of worship are prohibited, except those which have been specifically prescribed by God and conveyed to humans by the true messengers of God.

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[5] *Sunan Abu Dawud,* vol.3, p.1125, no.4009 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.760, no.3393.

[6] Soorah *al-An'aam* (6):153.

[7] Collected by Ahmad, an-Nasaa'ee and ad-Daarimee, and authenticated by Ahmad Shaakir in *al-Musnad,* vol.6, pp.89-90, no.4142.

[8] *Sahih Muslim,* vol.2, p.410, no.1885.

[9] *Sahih Al-Bukhari,* vol.3, pp.535-6, no.861 and *Sahih Muslim,* vol.3, p.931, no.4266.

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ ﴾

3. "He does not give birth, nor was He born."

This verse is a continuation of the presentation of detailed examples of Allaah's Unique Oneness. False religions generally represent God in human terms by either giving Him human characteristics and or human form. This verse deals primarily with two distinct characteristics of human beings and other living creatures in general: coming into existence by being born and procreating by giving birth.

﴿ لَمْ يَلِدْ ﴾

"He does not give birth," because there is nothing similar to him. A child is made from portions (sperm and ovum) of the bodies of its parents which is why it is similar to its parents in form and characteristics.[1] If God gave birth, there would be another god besides Him, which He has already negated. For if dogs have puppies which are little dogs, cats give birth to little cats called kittens, cows have smaller versions of themselves called calves, and human beings beget small versions of themselves called children, what does God have …a baby God?

The Almighty also rejected the concept of having a child from the perspective that bearing offspring usually requires a female partner similar in form to the male.

﴿ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَـٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ﴾

"How can He have children when He has no wife? He created all things."

(*Soorah al-An'aam*, 6: 101)

Allaah also rejected offspring from the general perspective that it is not befitting, since that would reduce him to the status of His creatures.

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[1] *Tafseer al-Qur'aan al-Kareem,* Juz 'Amm, p. 354.

﴿ وَمَا يَنۢبَغِى لِلرَّحۡمَـٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ ﴾

"But it is not suitable for the Most Gracious that He should have a son." (*Soorah Maryam,* 19: 92)

This answers the question of those who claim that since it is agreed that God can do anything, He should be able to have a son if He wished. It is not befitting because it would make God like His creatures, which He negates in the last verse of this chapter as He did in the first verse.

Furthermore people have children out of a need for help to survive in this material world or out of the need for continued existence through one's progeny.[2] By describing Himself as *samad* (self-sufficient), Allaah negated this possibility.

Thus, this part of the verse refutes three trends among human beings who deviated in the past and remain deviated from the correct understanding of God: the pagans, Jews and Christians. Pagan Arabs claimed that Angels were the daughters of Allaah, Jews in the Arabian peninsula claimed that 'Uzair was the son of Allaah and Christians claimed that Jesus, the Messiah, was the Son of God.[3] The Jewish claim is only mentioned once in the Qur'aan and refuted along with the Christian claim as it was held by only a segment of Jews for a limited period:

﴿وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَـٰرَى ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِۖ ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡۖ يُضَـٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُۚ قَـٰتَلَهُمُ ٱللَّهُۚ أَنَّىٰ يُؤۡفَكُونَ ﴿٣٠﴾ ﴾

"The Jews call 'Uzayr a son of Allaah, and the Christians call Christ the son of Allaah. That is a saying from their mouths; they are only imitating what the disbelievers of old used to say. Allaah's curse is upon them: how deluded are they!" (*Soorah Tawbah,* 9: 30)

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[2] *Tafseer al-Qur'aan al-Kareem,* Juz 'Amm, p. 354.
[3] *Tafseer al-Qur'aan al-Kareem,* Juz 'Amm, p. 354.

Jochen Katz[4] claimed in his attack on the Noble Qur'aan that since there is no evidence in the Bible that Uzayr was called the "son of God", therefore the Noble Qur'aan is in error regarding this issue. However, the *Encyclopedia Judaica Jerusalem* states that Uzayr, called the Father of Judaism by the Jews, was considered the "son of God" by the Jews of Yemen.[5]

On the other hand, the claim of the Christians is refuted in many places throughout the Qur'aan as it was to become the dominant claim. It is refuted by clear statements regarding the reality of God as in this chapter, as well as using logical arguments like those mentioned earlier, and by quoting Jesus as disclaiming such blasphemy and affirming that he only commanded people to worship Allaah alone. Actually, the title "Son of God" to Jesus attached by a sect of Christians to Jesus has no evidence even in the Gospels themselves from statements attributed to Jesus. Instead, he is recorded to have repeatedly called himself "Son of man" (e.g. Luke 9:22) innumerable times. And in Luke 4:41, he actually rejected being called "Son of God": *"And demons also came out of many, crying, '<u>You are the Son of God</u>!' But he rebuked them, and would not allow them to speak, because they knew that he was the Christ."*[6] However, there are numerous places in the Old Testament where the title has been given to others. For example, Angels are referred to as "sons of God" in The Book of Job 1:6, *"Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them."*[7] In the New Testament, when the author of the Gospel according to Luke listed Jesus' ancestors back to Adam, he wrote: "The son of Enos, the son of Seth, the son of <u>Adam, the son of God</u>."[8]

Since the Hebrews believed that God is One, and had neither wife nor children in any literal sense, it is obvious that the expression "son of God" merely meant to them "Servant of God"; one who, because of his faithful service, was

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[4] Jochen Katz Evangelical Christian who attacks on Islaam through his **anti Islaamic** website answering-islam.com

[5] *Encyclopedia Judaica Jerusalem*, vol. 6, page 1108.

[6] In the New Testament Book of Acts, there are several outlines of speeches of the early disciples of Jesus, speeches which date from the year 33 CE, almost forty years before the Four Gospels were written. In one of these discourses, Jesus is referred to specifically as *andra apo tou theou:* "a *man* from God." (Acts 2:22). Not once do these early confessions of faith use the expression *wios tou theou:* "Son of God", but they do speak several times of Jesus as God's servant and prophet (Acts 3:13, 22, 23, 26). The significance of these speeches is that they accurately reflect the original belief and terminology of the disciples, before the belief and terminology were evolved under the influence of Roman religion and Greek philosophy. They reflect a tradition which is older than that used by the Four Gospels, in which Jesus is not invested with godship or divine sonship. (*Bible Studies From a Muslim Perspective*, p. 12).

[7] See also, Job 2:1 and 38:4-7. Other references to sons of God can also be found in Genesis 6:2, Deuteronomy 14:1 and Hosea 1:10.

[8] Luke 3:38.

close and dear to God, as a son is to a father. Christians who came from a Greek or Roman background, later misused this term. In their heritage, "son of God" signified an incarnation of a god or someone born of a physical union between male and female gods.[9] When the Church cast aside its Hebrew foundations, it adopted the pagan concept of "son of God", which was entirely different from the Hebrew usage.[10]

Consequently, the use of the term "son of God" should only be understood from the Semitic symbolic sense of a "servant of God", and not in the pagan sense of a literal offspring of God. In the four Gospels, Jesus is recorded as saying: "*Blessed are the peace-makers; they will be called sons of God.*"[11]

Hindus today represent the largest group of pagans, followed by their offshoot, Buddhists. Hindu teachings are filled with incarnate gods giving birth. For example, according to Hindu philosophy, *Purusa* was a giant offspring of Brahma, the creator god, having a thousand heads and a thousand eyes. He is a transcendent and immortal god who becomes partially immanent in his creation (vv. 2-4). From him arose *Viraaj,* his feminine counterpart and mate in the creation process. The divine *Purusa* is also a sacrificial offering (vv. 6-10) from whose dismembered body arose the four traditional social castes (*varnas*).[12] *Perusa Hymn* states that *Brahmins* (priests) was the *Purusa's* mouth, *Kshatriyas* (rulers and warriors) his arms, *Vaishyas* (farmers and merchants) his thighs and *Shoodras* (servants) his feet.[13] The popular god Hanuman, the divine monkey chief, was a child of a nymph by the wind god and Ganesh, the elephant-headed god, was the son of the incarnate destroyer-god Shiva and his wife, *Parvati.*

Point to Note

Allaah negated giving birth before negating His own birth because most people believe in a main God without a father. The main problem for idolaters is their belief in God's so-called offspring.[14] Thus, while Zeus in Greek mythology has wives and children, his father is never proposed or discussed. Likewise among Hindus the Supreme Being, *Brahman* is conceived as in-dwelling, all-pervading, unchangeable and eternal, the abstract, impersonal Absolute, in which all things

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[9] See Acts 14:11-13. In the city of Lystra (Turkey), Paul and Barnabas preached, and the pagan peoples claimed that they were gods incarnate. They called Barnabas the Roman god Zeus, and Paul the Roman god Hermes.

[10] *Bible Studies from a Muslim Perspective,* p. 15.

[11] Matthew 5:9.

[12] *Dictionary of World Religions,* p. 587.

[13] *The New Encyclopaedia Britannica,* vol. 20, p. 552.

[14] *Tafseer Ibn Rajab,* vol. 2, p. 673.

have their origin and end.[15] No mention is made in their scriptures as to the origin of *Brahman*.

﴿ وَلَمْ يُولَدْ ﴾

"Nor was He born."

Although relatively few people believe or have believed that God was born, the question of God's origin is often raised by skeptics and atheists. Anas ibn Maalik related that Allaah's Messenger (ﷺ) said: "*Indeed, your people will continuously question about this and that ... they will say: 'Well it is Allaah who created the creation, so who created Allaah?'*"[16] The Prophet (ﷺ) also attributed this question to satanic sources according to Aboo Hurayrah who quoted him as saying, "*Satan comes to everyone of you and says 'Who created this and who created that?' Until he questions: 'Who created your Lord?' When he comes to that, one should seek refuge in Allaah and avoid that thought.*"[17] Often children may ask that question after being told that Allaah created everything around them. Parents are often flabbergasted and flustered, and unable to answer their children. To cover up their own ignorance, they usually scold the children for asking such a question. Instead, the question should be answered by simply informing them that no one created Allaah, because He was the first, and there was no one around before Him. Furthermore, it should be pointed out to atheists that if another being created Allaah, it would be greater than Him, which also contradicts His quality of being the Greatest. Therefore, for the whole process of creation to make any sense, like falling dominoes, it had to have been begun by One who was not Himself a part of the creation.

This portion of the verse subtly rejects the notion that Jesus was God because he was born. For God to be born, He must first have not existed, which contradicts the basic divine attribute of eternal existence. The verse refutes the claim of the likes of Sai Baba who claims that he is god incarnate, an avatar, for he was also born. This part of the verse also discredits all claims that ascribe attributes of divinity to any part of creation.

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[15] W.L. Reese, *Dictionary of Philosophy and Religion*, (New Jersey: Humanities Press, 1980), pp.66-7 and 586-7. See also John Hinnells, *Dictionary of Religious* (England: Penguin Books, 1984) pp.67-8.

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[17] *Sahih Muslim*, vol. 1, p. 77, no. 244.

﴿ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ٤ ﴾

4. "And there is none equal to Him."

Allaah closes the chapter with a restatement of the opening verse. If God is unique, nothing can be equal to Him. If nothing is equal to Him, then He alone is unique. If He alone is Self-Sufficient and all creation is in need of Him, nothing in creation can be equal to Him. If He does not bear offspring, nor did anyone or anything give birth to Him, nothing or no one can be equal to Him as every created thing came into existence after a period of non-existence.

﴿ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴾

"And there is none equal to Him." Regarding this verse and the contents of the chapter as a whole, Ibn Rajab wrote the following:

This chapter contains a description of Allaah's Unity, His Uniqueness, His lack of similitude, and His not being among the created species because individuals of every species are similar to each other, as gold is similar to gold, and humans similar to other humans and they form pairs. Due to that, the Almighty said:

﴿ وَمِن كُلِّ شَيۡءٍ خَلَقۡنَا زَوۡجَيۡنِ لَعَلَّكُمۡ تَذَكَّرُونَ ٤٩ ﴾

"I have created everything in pairs, that you may remember (the Grace of Allaah)." (*Soorah a*_th_-_Th_*aariyaat*, 51: 49)

Every created thing has something similar to it, called its pair, or something resembling it, called its equal. If the Creator were from one or other of these species He would have an equal and a similitude. Its impossibility is known from the revelation as well as reason.

Thus, this chapter contains the genealogy and description of God the Most Merciful. It was revealed by Allaah to refute beliefs attributed to Him by misguided people concerning His similitude, bodily form, origin and offspring.

The claims of idolaters, Sabians, Christians and Jews, and hypocrites from this nation that Allaah gave birth to angels, intelligences, souls, or prophets and others are also included in that.

Likewise, the claims of pagans and people of the Book affirming the existence of things which are similar to Him may also be included. For example, those who paint pictures or make statues of Allaah are claiming similitude, those who worship others besides Him claim similitude, and those who attribute some parts of His creation to others besides Him claim similitude. However, nothing is similar to Him in His Attributes, His Dominion or His Divinity.

Thus, this chapter contains the glorification and elevation of God beyond having any origin, offspring, resemblance or similitude. Every created thing must be related to one or other of these states or meanings. Animals must either have a parent or a child, or some one similar to them who is equal to them. Likewise, the jinn and angels, as the Almighty said: **"I have created everything in pairs, that you may remember."** (*Soorah a<u>th</u>-<u>Th</u>aariyaat,* 51: 49) Some of the early scholars said the verse meant **"that you may remember,"** and know that the Creator of all the pairs is One. The Almighty also said:

﴿ وَٱلشَّفْعِ وَٱلْوَتْرِ ﴿٣﴾ ﴾

"By the even and the odd." (*Soorah al-Fajr,* 89: 3)

Mujaahid explained: Everything which Allaah created is even (is in pairs) as He said: **"I have created everything in pairs, that you may remember."** For example, disbelief and belief, guidance and misguidance, wretchedness and happiness, night and day, the heavens and the earth, the land and the sea, the sun and the moon, the jinn and humans. The "odd" is Allaah the Blessed and Transcendent.[1]

Consequently, belief in Qadar is a part of the fabric of *Taw<u>h</u>eed* as Ibn 'Abbaas said. Those Qadarites who claim free will and deny Qadar have ascribed to Allaah a partner in creation. *Shirk* (associationism) in the Unity of Divinity is sometimes a major sin indicating apostasy, excommunicating the perpetrator from the community of believers, and guaranteeing an eternity in the Hell Fire. At other

[1] Ibn Rajab mentioned here that this interpretation of Mujaahid's was quoted by al-Bukhaaree in his authentic collection and it is to be relied upon because it is the most correct interpretation. Ath-Thawree said: If an interpretation comes to you from Mujaahid, it is sufficient for you. Ibn Taymiyyah also preferred it over the other opinions. (*Rawaa'i' at-Tafseer,* vol. 2, p. 676).

times it may be a minor sin, like swearing by other than Allaah, fearing others besides Him, putting one's hopes and trust in others and humbling oneself before them, or saying: 'It is as Allaah wished and you wished'. Also included is seeking one's provisions from other than Allaah, praising and thanking others for what Allaah gave, doing deeds for others besides Allaah. Therefore, Allaah prohibited the imitation of His Acts by making pictures, and forbade anyone to give himself any of Allaah's Names which are unique to Him like: Allaah, ar-Rahmaan (the Beneficent) and ar-Rabb (Lord).[2]

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[2] *Rawaa'i' at-Tafseer*, vol. 2, pp. 674-7.

TAFSEER SOORAH AL-FALAQ (113)

Name of the Soorah

The title of this chapter, *al-Falaq,* is taken from the last word of the first verse. The word *falaq* means a lengthwise division, a split, fissure or cleft. When used with the dawn it means the break of dawn,[1] as in the verse:

﴿ فَالِقُ ٱلۡإِصۡبَاحِ وَجَعَلَ ٱلَّيۡلَ سَكَنًا ﴾

"(He) made the day break and He has made the night for rest."

(*Soorah al-An'aam,* 6: 96)

Thus, the name is commonly taken to mean "dawn". However, the Prophet (ﷺ) and his companions commonly referred to it by the complete first verse as in the following *h̲adeeth:*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ

'Uqbah ibn 'Aamir quoted Allaah's Messenger (ﷺ) as saying: "*Can't you see some verses revealed tonight the like of which have never been seen before? They are* Qul a'oothu bi rabbil-falaq *and* Qul a'oot̲h̲u bi rabbin-naas."[2]

The Prophet (ﷺ) and his Companions commonly referred to this chapter along with the one following it, *Soorah an-Naas,* as the *mu'awwit̲h̲ataan* (two refuge seekers)

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[1] *Arabic-English Lexicon,* vol. 2, p. 2441.

[2] *Sahih Muslim,* vol. 2, p. 388, no. 1774 , Kitaab: Salaatul musaafireen wa qasruhaa; Baab: Fad̲l qiraa'at al mu'awwit̲h̲atayn.

عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُعَوِّذَتَيْنِ قَالَ عُقْبَةُ فَأَمَّنَا بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْفَجْرِ

'Uqbah ibn 'Aamir stated that he asked the Prophet (ﷺ) about the *mu'awwithataan* and he said, "*Allaah's Messenger (ﷺ) led us in the morning prayer with the two of them.*"[3]

The Reason for the Revelation of Soorahs al-Falaq and an-Naas

There is *hadeeth* in Saheeh al-Bukhaaree and other books of *hadeeth* which mentions that the Prophet (ﷺ) himself suffered from the effects of magic. Zayd ibn Arqam reported that a Jew by the name of Labeeb ibn A'sam, cast a magical spell on the Prophet (ﷺ) and when he began to suffer from it, Jibreel came to him and revealed the Mu'awwithataan (Soorahs al-Falaq and an-Naas) then said to him, "Surely it was a Jew who cast this spell on you and the magical charm is in a certain well." The Prophet sent 'Alee ibn Abee Taalib to go and fetch the charm. When he returned with it, the Prophet (ﷺ) told him to unite the knots in it, one by one, and recite a verse from the Soorahs with each. When he did so, the Prophet (ﷺ) got up as if he had been released from being tied up.[4]

Place of Revelation

There are no authentic *hadeeths* which clearly indicate where this chapter was revealed. However, most scholars of *Tafseer* (Qur'aanic exegesis) hold that it was among the early chapters revealed in Makkah [prior to the Hijrah] as it has most of the characteristics of the *makkan revelations*. Al-Hasan, 'Ataa, 'Ikrimah and Jaabir were among the early generations of scholars who were of that opinion. On the other hand, Ibn 'Abbaas[5], in one of his opinions, considered it to be from the Madeenan period and so did Qataadah.[6]

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[3] *Sunan an-Nasaa'ee,* no. 943, CD Kitaab: al Iftitaah, Baab: al Qiraa'ah fis-Subh bil-mu'awwithatayn, and authenticated.

[4] Collected by 'Abd ibn Humayd and al-Bayhaqee and much of it can also be found in *Sahih Al-Bukhari* (Arabic-English), vol. 7, pp. 443-4, no. 660 and *Sahih Muslim* (English Trans.), vol. 3, pp. 1192-3, no. 5428.

[5] In Makkah, the *tafseer* school of Ibn 'Abbaas became the most prominent. 'Abdullaah ibn 'Abbaas was considered to be the greatest *tafseer* scholar among the *sahaabah*. He reported that once the Prophet (ﷺ) hugged him and prayed for

It is related that Ibn Mas'ood[7] claimed that these two chapters were actually supplications and were not chapters from the Qur'aan. However, he was in contradiction to the consensus of the Companions of the Prophet (ﷺ) in this regard. Ibn Qutaybah wrote that Ibn Mas'ood did not write them in his copy of the Qur'aan because he used to hear Allaah's Messenger (ﷺ) seek protection for al-Hasan and al-Husayn with them. Thus, he considered them to be like his other supplication for protection:

((أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لامَّةٍ.))

"*A'oothu bi kalimaa til-laahit-taammati min kulli shaytaanin wa haammati wa min kulli 'aynin laammah.* (I seek refuge with the perfect words of Allaah from every devil, poisonous pest and every harmful evil eye.)"[8]

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him as follows ("*O Allaah, give him a deep understanding of the religion and make him skilled in its interpretation.*" (Collected by Ahmad (*al-Musnad*, no. 2274). A version mentioning only the first half of the Prophet's supplication on his behalf is reported in *Sahih Al-Bukhari*, vol. 1, p. 106, no. 145, and *Sahih Muslim*, vol. 4, pp. 1320-1, no. 6055.) The most famous students of Ibn 'Abbaas were Mujaahid ibn Jabr, 'Ikrimah (the freed slave of Ibn 'Abbaas), Sa'eed ibn Jubayr, Taawoos ibn Keesaan al-Yamaanee, and 'Ataa ibn Abee Rabaah. (*Al-Itqaan fee 'Uloom al-Qur'aan*, vol. 2, p. 242. It is interesting to note that all of these great scholars were former slaves.)

[6] *Al-Jaami' li Ahkaam al-Qur'aan,* vol. 20, p. 199. Imaam al-Qurtubee considers it Makkan while Ibn Katheer considers it Madeenan (*Tafsir Ibn Kathir*, vol. 10, p. 638).

[7] In 'Iraaq, Ibn Mas'ood headed the most prominent school of *tafseer*. 'Abdullaah ibn Mas'ood, the sixth person to enter Islaam, was among the top reciters of the Qur'aan. The Prophet (ﷺ) himself praised his recitation saying, "*Whoever wishes to recite the Qur'aan in the tender manner in which it was revealed should recite it as Ibn Umm 'Abd (Ibn Mas'ood) does.*" (Ahmad, Ibn Maajah (vol. 1, p. 77, no. 138), al-Haakim and others and authenticated in *Saheeh al-Jaami' as-Sagheer*, vol. 2, p. 1034.) As for his knowledge of *tafseer*, Ibn Mas'ood said, "By the One besides Whom there is no other god, I know where and why every verse of Allaah's book was revealed." (*Sahih Muslim*, vol. 4, p. 1312, no. 6023) Among the many students of Ibn Mas'ood who later became scholars in their own right were al-Hasan al-Basree, 'Alqamah ibn Qays, Masrooq, al-Aswad ibn Yazeed, and 'Aamir ash-Sha'bee.

[8] Ibn 'Abbaas reported that the Prophet () used ot seek refuge in Allaah for his grandsons, al-Hasan and al-Husayn, saying, "Your forefather [i.e. Abraham] used to seek refuge in Allaah for Ishmael and Isaac by reciting, *A'oothu bi kalimaatillaah…*" *Sahih Al Bukhari,* vol. 4, pp. 385-6, no. 590.

This and other narrated information forms the basis of some orientalists' claim that there were a number of different codices of the Qur'aan among the Companions and that it was Caliph 'Uthmaan who destroyed them leaving only the one he favored. However, this argument is weak from a number of perspectives.

1. Aboo Bakr al-Anbaaree stated that this statement of Ibn Qutaybah is rejected because the *mu'awwithataan* are from the Lord of all the worlds' words inimitable to all creation, while *A'oothu bi kalimaa til-laah* are clearly from the words of a human being. The words of the Creator which are a miracle for Muhammad **(ﷺ)**, seal of the prophets, his eternal evidence against all disbelievers, cannot be confused with human words to someone of the status of Ibn Mas'ood in eloquence, knowledge of the language, aware of the various types of expression and the art of speech.[9]

2. Ubayy ibn Ka'b[10] related to Zirr ibn Hubaysh that Ibn Mas'ood had not recorded the *mu'awwithataan* in his copy of the Qur'aan and then stated: "I testify that Allaah's Messenger **(ﷺ)** informed me that Gabriel told him, '*Qul a'oothu bi rabbil falaq,* [Say: I seek refuge in the Lord of the Dawn,]' and he said it. Then he told him, '*Qul a'oothu bi rabbin-naas* [Say: I seek refuge in the Lord of humankind],' and he said it. Therefore, we say what the Prophet **(ﷺ)** said."[11] This narration confirms that the *mu'awwithataan* were a part of the Qur'aan.

3. The consensus of the Companions on the matter takes precedence over the opinion of a single Companion, especially considering that those who were among the first to accept Islaam in the Makkan period disagreed with Ibn Mas'ood.

4. The contents of the last two chapters are not in any way contradictory to the rest of the Qur'aan for there to be any advantage in adding or deleting them to or from the main text. Ibn Mas'ood would not have voluntarily burned his codex, had he thought that it was correct. The Qur'aanic text inherited from Iraq, where he was the leading scholar matches the text of all other know manuscripts from other parts of the Muslim world.

5. Some suggested that Ibn Mas'ood did not record the *mu'awwithataan* because he was safe from forgetting them, so he deleted them from his

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[9] *Al-Jaami' li Ahkaam al-Qur'aan,* vol. 20, p. 199.

[10] Ubayy ibn Ka'b headed the school of *tafseer* in Madeenah, and was considered by most of his contemporaries to be the top reciter of the Qur'aan. Ubayy was also the first person chosen by the Prophet **(ﷺ)** to record the revelation of the Qur'aan.

[11] *Musnad Ahmad,* vol. 5, p. 129. *Sahih Al Bukhari,* vol. 8, no. 613 & 614, Kitaab: Tafseer; Baab: Soorat Qul a'oothu bi rabbil-falaq.

copy of the Qur'aan in the same way that he deleted *al-Faatihah* (the Opening Chapter); he had no doubt in his perfect memorization of it.[12]

The Virtues of these Two Chapters

These chapters are very popular among Muslims due to their brevity and the many special merits associated with reading them according to various authentic statements of Prophet Muhammad (ﷺ).

1. The Most Eloquent Chapter

'Uqbah ibn 'Aamir said, "I came to the Prophet (ﷺ) while he was riding and I placed my hand on his foot and said, 'Recite to me *Soorah Hood* and *Soorah Yoosuf,*' and he replied to me:

((وَ لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللهِ مِنْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ))

"*You will never recite anything more eloquent to Allaah than* Qul a'oothu bi rabbil-falaq [*Say: I seek refuge in the Lord of the Dawn*]."[13]

Since this Companion was picking and choosing chapters based on the impact of their eloquence on himself, the Prophet (ﷺ) gave him a simple alternative which he could use on a regular basis and which would fulfill his desire in this regard. Furthermore, *Soorah Hood* lists virtually all of the prophets and their people mentioned throughout the Qur'aan and clarifies that the evil which befell the people was due to their wickedness and that the righteous were spared harm. *Soorah Yoosuf,* on the other hand, demonstrates the effects of jealousy within family and how Allaah protects His righteous servants even if they must suffer for some time. *Soorah al-Falaq* affirms that protection from evil should only be sought from Allaah.

2. The Most Excellent Source of Refuge

'Uqbah ibn 'Aamir also stated, "While I was a prisoner with the Prophet (ﷺ) between al-Juhfah and al-Abawaa', a strong dark wind blew over us and the Messenger of Allaah () began to seek refuge with *Qul a'oothu bi rabbil-falaq* and

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[12] *Al-Jaami' li Ahkaam al-Qur'aan,* vol. 20, p. 199.

[13] *Sunan an-Nasaa'ee,* vol. 8, no. 254, Kitaab: Al-Isti'aathah; Baab: al-Isti'aathah min qalbin laa yakhshaa and authenticated in *Saheeh Sunan an-Nasaa'ee,* vol. , p. , no. . Also collected in Sunan ad-Daarimee, no. 3440, Musnad Ahmad, vol. 4, p. 149 & 159, Saheeh Ibn Hibbaan, no. 1842 and Mustadrak al-Haakim, no. 877.

Qul a'oo<u>th</u>u bi rabbin-naas and he said to me, 'O 'Uqbah! Seek refuge with them, for none who seek refuge can do so with anything equal to them.'"

((يَا عُقْبَةَ تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا))

"'*O 'Uqbah! Seek refuge with them, for none who seek refuge can do so with anything equal to them.*'" [14]

Both Aboo Sa'eed al-Khudree and Anas ibn Maalik stated, "The Messenger of Allaah () used to seek refuge in Allaah from the Jinn and the human evil-eye until the *mu'awwi<u>th</u>ataan* was revealed. When they were revealed he adopted them and abandoned everything else."[15]

These two chapters may be used for any circumstance in which one fears harm. They should be the believer's first resort as they remind them to put their trust in Allaah in whose Hands all good and all evil lie.

3. A Treatment for Illness

'Aa'ishah related that whenever the Prophet (ﷺ) suffered he would read the *mu'awwi<u>th</u>ataan* on himself and blow [over himself]. But when his pain became intense, I used to read over him and wipe him with his own hand hoping for its blessing.[16]

This narration clarifies that these two chapters should be used to treat illnesses along with the use of medicines. Simply because one knows, or believes that one knows the cause of a sickness does not mean that there is no need to ask for Allaah's help and protection. To rely totally on medical means becomes a form of *shirk* wherein one believes that it is the medicines that cure by themselves. Instead, the believer should earnestly seek Allaah's aid in all of his or her affairs.

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[14] *Sunan Abu Dawud,* vol. , p. , no. , Kitaab: as-Salaah; Baab: al-Mu'awwi<u>th</u>atain, *Sunan an-Nasaa'ee,* vol. 8, p. 251, and authenticated in *Saheeh Sunan Abee Daawood,* vol. , p. , no. .

[15] *Sunan at-Tirmithee,* vol. 2, no. 206, Kitaab: at Tibb; Baab: Ruqyah bil- *mu'awwi<u>th</u>ataan* and authenticated in *Saheeh Sunan at-Tirmithee,* vol. , p. , no. .

[16] *Sahih Al Bukhari,* vol. , p. , no. , Kitaab: Fadaa'il al Quraan; Baab: Fa<u>d</u>l al-Mu'awwi<u>th</u>aat, and *Sahih Muslim,* vol. , p. no. , Kitaab: as Salaam; Baab: Ruqyat al Mareed bil-Mu'awwi<u>th</u>aat .

4. At the End of Daily Prayers

'Uqbah stated, "Allaah's Messenger (ﷺ) commanded me to recite the *mu'awwithataan* at the end of every formal prayer."[17]

The believers need regular reminders to keep their trust firmly rooted in the Almighty as the world invites them to humble themselves to its glitter and glory. Allaah quoted the true believers as saying:

﴿ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾ ﴾

"Why should we not put our trust in Allaah while He indeed has guided us our ways? Instead, we will patiently bear all the hurt you may cause us. For those who trust, should put their trust only in Allaah." (*Soorah Ibraaheem,* 14: 12)

Thus, after every one of the five times daily prayers, the Prophet (ﷺ) recommended that the believers remember to put their trust in Allaah. This was in order for trust in God to become a habit, an automatic spiritual response to the daily trials and tribulations, whether great or small, which every human being faces.

'Abdullaah ibn 'Abbaas related that he heard the Messenger of Allaah (ﷺ) say, "The nations were presented before me and I saw a prophet with a small band of followers and another with only one or two people and yet another having no one with him. When I saw a large group, I thought it was my nation, but I was told that it was Moses and his people. Then I was told to look at the horizon where I saw a very great group and I was told, 'This is your nation. There are among them seventy thousand persons who will enter Paradise without any reckoning and without any punishment.' … The Prophet (ﷺ) then said, "*They are those who do not make incantations [themselves], nor do they ask that it be done for them, nor do they read bad omens into events, and they place their trust in their Lord.*" Upon this 'Ukkaashah ibn Mihsan stood up and said, "Pray to Allaah that He make me one of them." The Prophet (ﷺ) said, "*You are one of them.*" Then another man stood up and asked, "Pray to Allaah that He make me one of them also." But the Prophet (ﷺ) replied, " *'Ukkaashah has beaten you to it.*"[18]

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[17] *Sunan at-Tirmithee,* vol. 5, no. 157, Kitaab: Fadaa'il al Qur'aan, Baab: Maa jaa'a fil-mu'awwithatayn, and authenticated in *Silsilah al-Ahaadeeth as-Saheehah,* no. 1514.

[18] *Sahih Muslim,* vol.1, pp. 141-2, no. 425.

Incantations (*ruqyah*) are words recited as a treatment for illness. Some incantations contain elements of *shirk* in them and are thus strictly prohibited. Other incantations consist of Qur'aanic verses or supplications made by the Prophet (ﷺ). These are clearly permissible. This *hadeeth* refers to those who leave their health and sickness entirely in the hands of Allaah. One may ask: if that is the case, then why did the Prophet (ﷺ) use incantations and encourage people to do so? Scholars say that he did so to demonstrate the legality of doing so.[19]

Aboo Tharr al-Ghifaaree was also promised paradise for a commitment to placing complete trust in Allaah. Aboo Tharr said, "One day Allaah's Messenger (ﷺ) called me and said, 'Will you make a pledge for paradise?" I replied, 'Yes!' I stretched out my hand and he placed one condition on me saying, '*On condition that you will not ask anyone for anything.*' I said, 'Yes!' and he added, '*Even if your whip falls, you must dismount and pick it up yourself.*' "[20]

Thawbaan was promised paradise for the same reason as Aboo Tharr. Thawbaan quoted the Prophet (ﷺ) on one occasion as saying, "Who will guarantee me that he will not ask anyone anything and I will guarantee him paradise?" *I said, "I will!" And I never used to ask anyone anything.*[21]

Like the emotion love, trust is not inborn, it is learned and developed. The following are some principles can help develop habit of putting one's trust in Allaah.

A. Correct belief and knowledge about Allaah.

(a) Allaah knows what's best.

﴿ وَعَسَى أَنْ تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّواْ شَيْئًا وَهُوَ شَرًّا لَكُمْ وَاللهِ يَعْلَمُ وَأَنْتُمْ لاَتَعْلَمُونَ ﴾

"Perhaps you may dislike something and it is good for you and you may like something and it is bad for you. Allaah knows and you do not know." *Soorah al-Baqarah,* (2):216

(b) Allaah is Just.

﴿ وَلاَ يَظْلِمُ رُبُّكَ أَحَدًا ﴾

"… And your Lord will not oppress anyone." *Soorah al-Kahf,* (18):49

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[19] *Sharh an-Nawawee*, vol. 2, pp. 94-5.
[20] *Musnad Ahmad,* vol. 5, p. 172.
[21] *Musnad Ahmad,* vol. 5, p. 275-6, and *Sunan an-Nasaa'ee,* vol. 5, p. 72.

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ ﴾

"Allaah is sufficient for whoever puts their trust in Him."

Soorah al-Baqarah, (2):286

(c) Ease follows difficulty.

﴿ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴾

"With every difficulty comes ease" ***Soorah ash-Sharh,* (94):6**

B. Reflect on examples. *Read about the lives of the prophets and the righteous in the Qur'aan and the Sahaabah.*

C. Be in the company of those known for their trust in Allaah

***D.* Du'aa al-Istikhaarah.** *When a decision is taken on a matter, the Prophet (ﷺ) recommended that the person making the decision pray two units of prayers and make a supplication. The supplication basically puts full trust in Allaah. The decision maker*

Note concerning *Salaatu-Haajah.* Although many people customarily pray this prayer and make a du'aa related to it, the narrations about it are all inauthentic.

5. Daily Protection

'Abdullaah ibn Khubayb said, "While we were waiting for the Messenger of Allaah () to lead us in prayer, it became dark and we became thirsty. When he finally came out, he took me by the hand and said, "*Say!*" Then he was silent for a moment. Then he said again, "*Say!*" So I asked, "What should I say?" He said, "Qul huwal-llaahu ahad [*Say: He, Allaah, is Unique,*] *and the two chapters of refuge three times whenever the evening comes and whenever the morning arrives. They will suffice you twice per day.*"[22] In another narration he was reported to have said, "*They will suffice you against anything.*"[23]

According to the Prophet (ﷺ) , the recitation of these two chapters along with *Soorah al-Ikhlaas* every morning and evening provides a daily spiritual shield sufficient to ward off the forces of evil. Many people complain that even though they followed the Prophet's instructions to the letter, they were still harmed. So they ask, "What is the point?" However, they neglect to consider the fact that the

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[22] *Sunan Abee Daawood,* vol. 3, no. 957, Kitaab: Fee Abwaab an-Nawm, Baab: Maa yaqoolu ithaa asbah and *Sunan at-Tirmithee,* vol. 3, no. 182, Kitaab: ad-Da'awaat, Baab: Raqm 7.

[23] *Sunan an-Nasaa'ee,* vol. 8, no. 251, Kitaab: Fil-Isti'aathah. Authenticated in

strength of the spiritual shield will depend on the level of faith and sincerity of the one saying it. It is not like magic or an air bag in a car. The stronger the faith and the purer the intention, the stronger the shield becomes.

As-Sa'dee noted in this regard that if the person who says this prayer is harmed by anything, it will not be due to the prayer not working or misinformation from the Prophet (ﷺ), as whatever the Prophet (ﷺ) has informed his followers is the absolute truth. If it does not work, it will be due to other inhibiting factors. This principle applies to all cases in which the Prophet (ﷺ) informed of legal causes which do not seem to work. The fault lies not in the cause, but in other factors that prevent it from producing the promised effect. For example, recitation of *Soorah al-Faatihah* for the sick is a means of cure. However, some people may recite it and the sick do not get well. Likewise, reciting the *du'aa* prior to having sexual relations will prevent Satan from harming one's offspring. But, it may be done and yet the child is still harmed by Satan. This failure is due to the occurrence of a hindrance between the cause and its effect. One must then search for the cause of the obstruction and remove it in order for the promised effect to take place.[24]

Soorah al-Falaq (113)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allaah, the Most Gracious, the Ever Merciful

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ١ ﴾

1. Say: "I seek refuge with the Lord of the Dawn,"

[24] *al-Qawl al-Mufeed,* pp. 157-8.

Like *Soorah al-Ikhlaas* this chapter begins with a Divine command to Prophet Muhammad (ﷺ).

﴿ قُلۡ ﴾

"Say:.." This command to the Messenger of Allaah (ﷺ) affirms to the reader or listener that the Prophet (ﷺ) was only a messenger conveying what he was commanded to say. He had no control over the revelation with regard to its content or to its time or place of revelation. It reinforces the Muslim belief that the Qur'aan is the word of God and not that of Muhammad (ﷺ). During the Prophet's time, the pagans, believing at first that it was the Prophet's magic, requested him to modify the message to include elements of their idolatry so it would not affect their economy. The Almighty noted:

﴿ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَاتُنَا بَيِّنَـٰتٍ ۙ قَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا ٱئۡتِ بِقُرۡءَانٍ غَيۡرِ هَـٰذَآ أَوۡ بَدِّلۡهُ ۚ قُلۡ مَا يَكُونُ لِىٓ أَنۡ أُبَدِّلَهُۥ مِن تِلۡقَآىِٕ نَفۡسِىٓ ۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ ﴾

"When My clear verses are recited to them, those who do not wish to meet Me, say: 'Bring us a different Qur'aan, or change it.' Say [to them]: 'It is not for me to change it on my own accord; I only follow what is revealed to me.'" (*Soorah Yoonus,* 10: 15)

﴿ أَعُوذُ ﴾

"I seek refuge…" by fleeing from something I fear to what I believe will protect me from it. This expression carries the strength of an oath. Which is why the Prophet (ﷺ) divorced one of his wives who used it against him, even though she did so in ignorance. When the daughter of al-Jawn was sent to the Prophet (ﷺ) on their wedding night and he put his hand on her, she said, "I seek refuge in Allaah from you," as she had been deceptively advised by some of the Prophet's

wives. The Prophet (ﷺ) told her, "*You have sought refuge with the ultimate Savior. Go back to your family.*"[25]

Consequently, Allaah required it on many occasions beginning with the recitation of the Qur'aan itself saying:

﴿ فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ ﴾

"So when you want to recite the Qur'aan, seek refuge with Allaah from Satan, the cursed one." (*Soorah an-Nahl*, 16: 98)

Ibn Mas'ood reported that the Prophet (ﷺ) said in his daily prayers:

((اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ))

"*O Allaah, I seek refuge with You from the cursed Satan, his death, arrogance and his poetry.*"[26]

Khawlah bint Hakeem said that she heard Allaah's Messenger (ﷺ) say:

((مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ)).

"*Whoever goes into a dwelling and says (while entering it):* A'oothu bi kalimaatillaahit-taammaati min sharri maa khalaq *'I seek refuge in Allaah's perfect Words*[27] *from the evil of what He has created*[28]*', no harm shall befall him until he departs from that place.*"[29]

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[25] *Sahih Al Bukhari,* vol. 9, no. 268, Kitaab: Talaaq; Baab: Man Tallaqa wa hal yuwaajihu ar-rajul imra'atuhu bit-talaaq. See also *Sunan an-Nasaa'ee,* vol. 6, no. 150, Kitaab: Talaaq; Baab: muwaajahatu ar-rajul al-mar'ati bit-talaaq, and *Sunan Ibn Maajah,* vol. 1, no. 661, Kitaab: Talaaq; Baab: Maa yaqa'u bihi at-talaaq minl-kalaam.

[26] *Sunan Ibn Maajah,* vol. 1, no. 266 and *Sunan Abu Dawud,* vol. 1, no. 486.

[27] Allaah's Words are perfect from two aspects:

1. Truthfulness of information.
2. Justice in the laws.

In this regard, Allaah Almighty had said:

Thus, the act of seeking refuge is an act of worship carrying all of the conditions of acts of worship. After the foundational condition of sincerity, the most important of the conditions is that it only be directed to Allaah alone, to do otherwise is the greatest of sins, *shirk.*

﴿ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ ﴾

"Indeed, there were men from among humankind who sought refuge with the men[30] among the jinn[31], but [the jinn] only increased them in sin and fear."[32] (*Soorah al-Jinn,* 72: 6)

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً ﴾

"The Word of your Lord is perfect in truth and justice." (*Soorah al-An'aam,* 6: 115) [*al-Qawl al-Mufeed,* p. 157]

Al-Qurtubee said: "In the Perfect Words of Allaah means His Words are free from every defect and imperfection." It is also said to mean "the Glorious Qur'aan." (*Divine Triumph,* p. 155)

[28] Allaah created everything, including the good and the evil, however, evil is not attributable to him directly, because He created the evil for a good reason which will ultimately produce good, thus it is itself good. Consequently, evil is not one of Allaah's attributes or acts, it is among His creatures.

Not everything that Allaah created/creates has evil in it. But one should seek refuge from the evil in it, if it exists. Creatures may be divided into three categories:

1. Purely Evil; e.g., the Hellfire, as regards its essences.
2. Purely Good; e.g. Paradise, the angels.
3. Containing good and evil, i.e., humans, the jinnJinn and animals. (*al-Qawl al-Mufeed,* p. 157)

[29] *Sahih Muslim,* vol. 4, p. 1421, no. 6541.

[30] The phrase "men among the jinnsJinns" indicate that, unlike the angels, the jinnJinn have male and female sexes.

[31] In explaining this verse, Ibn Taymiyyah said: "Whenever a man of that time would enter a valley – and valleys are where jinns wereJinns wer thought to reside, as they frequent valleys more than high ground – the man would say: 'I seek refuge with the supreme master of this valley fromform its foolish inhabitants.' When the jinnJinn found humans seeking refuge in them, they would terrorize humans and attack them with even more ferocity. Men would bring with them amulets and talismans using the names of the jinnJinn and their rulers and they would swear by the names of those among the jinnJinn and their rulers whom they held in high esteem. This resulted in man's elevation and honorhnonor of the jinnsJinns over themselves. Consequently, the jinnJinn would often fulfill some human requests – especially since they knew that humans were more noble and honorable than they were. If a human being subordinates himself to them and seeks refuge in them, he becomes similar to an important person who ignorantly seeks help from an insignificant nobody in fulfilling his needs." (*Ibn Taymiyyah's Essay on the Jinn,* pp. 19-20)

﴿ بِرَبِّ ٱلۡفَلَقِ ﴾

"…with the Lord of the Dawn," Allaah. Though the word *falaq* has been translated here as the dawn, it also refers to everything which Allaah splits like the date stone and the seed.[33] This title, Splitter of the Seeds, alludes to His attribute of Lifegiver.

﴿ ۞ إِنَّ ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَمُخۡرِجُ ٱلۡمَيِّتِ مِنَ ٱلۡحَيِّۚ ذَٰلِكُمُ ٱللَّهُۖ فَأَنَّىٰ تُؤۡفَكُونَ ٩٥ ﴾

"Indeed! It is Allaah who causes the seed-grain and the date-stone to split and sprout. <u>He brings forth the living from the dead, and it is He who</u>

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[32] This verse indicates that seeking refuge in the jinnJinn is *haraam* because it does not benefit the refuge seeker. Instead it increases his fears. He is thereby punished with the opposite of what he sought.

Allaah also chastised the pagans for their relationship with the jinn:Jinn.

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَآؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَآ إِلاَّ مَاشَآءَ اللهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴾

"And on the Day when He will gather them all together [and say]: 'O assembly of Jinn! You misled many human beings,' and their friends among humans will say: 'Our Lord! We benefited from each other, but now we have reached our appointed term which You fixed for us.' He will say: 'The Fire is your home, eternally, except as Allaah Wills.wills. Indeed your Lord is All-Wise and All-Knowing." (*Soorah al-An'aam*, 6: 128)

Humans were benefited by jinnJinn revelations of the unseen and help in fulfilling their human needs. While the jinnJinn basked in human glorification, and human submission to their will. Human beings do not have the ability to control the jinnJinn, as some people claim. That control was given only to Prophet (ﷺ) Sulaymaan as one of his miracles. Prophet Muhammad (ﷺ) said:

"*Indeed an* 'Ifreet *among the jinnJinn spat on me last night trying to break my prayer. However, Allaah let me overpower him and I wanted to tie him to one of the columns in the mosque so that you all could see him in the mm orning. Then I remembered mymuy brother Sulaymaan's prayer:* ***''O my Lord, forgive me and bestow on me a kingdom not allowed to anyone after me.'*** (*Soorah Saad*, 38: 35)" (*Sahih Al-Bukhari*, vol. 1, p. 268, no. 75 and *Sahih Muslim*, vol. 1, p. 273, no. 1104)

[33] *Tafseer al-Qur'aan al-Kareem: Juz 'Amm*,p. 356.

<u>brings forth the dead from the living</u>. Such is Allaah, then how are you deluded away from the truth?" (*Soorah al-An'aam*, 6: 95)

﴿ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ ﴾

2. “From the evil of created things.”

The following verses beginning with verse two identify precisely the main things that human beings are instructed to seek refuge in Allaah from since He alone can provide protection ultimately.

﴿ مِن شَرِّ مَا خَلَقَ ﴾

“From the evil of created things,” means from the evil of all created things including first and foremost one’s own soul, for it is the human soul that usually prods the body to commit evil, as Allaah quoted Prophet Yoosuf (peace be on him) as saying:

﴿ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ ﴾

“And I do not declare myself innocent. Indeed, the soul is inclined to evil, except when my Lord bestows His Mercy.” (*Soorah Yoosuf,* 12: 53)

Whenever the Prophet (ﷺ) gave a sermon, he used to include in his opening statement which he taught his companions, a plea for refuge from the soul’s evil saying:

((وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا.))

“*Na‘oothu billaahi min shuroori anfusinaa.*[1] (We seek refuge from the evil of our selves.)”[2]

﴿ مِن شَرِّ ﴾

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[1] *Tafseer al-Qur’aan al-Kareem,* Juz ‘Amm, p. 356.
[2] *Musnad Ahmad,* vol. 1, p. 302 and authenticated in *Badaa’i‘ at-Tafseer,* vol. 5, p. 387.

“From the evil …”

According to Ibn al-Qayyim, there are basically two types of evil which can befall a person:

1. Either sins committed for which he is being punished. In this case, the occurrence of evil is due to the person’s own actions, intentions and efforts. This type of evil is the “Sins and their Consequences”, which is the greater of the two types of evil, the more prolonged and more severe on the sinner.
2. Or evil befalling the person from others who are either responsible or not responsible. The responsible being is either similar to the person as in the case of another human being, or dissimilar as in the case of the jinn. The non-responsible sources include pests which bite and sting, and so on.[3]

THE REALITY OF EVIL

Regarding the reality of evil, Ibn al-Qayyim stated the following:

The term “evil” (*sharr*) is used to refer to two things: (a) pain, and (b) its cause, and nothing else. Thus, evils are pains and sufferings as well as their causes. Sins, disbelief, *Shirk* and the various forms of oppression are all evils, even though one who does them fulfills a wish and experiences pleasure. However, they are evils nonetheless, because they are causes for great suffering and lead to them in the same way that other causes lead to their effects. Pain is the consequence of them just as death is the consequence of consuming poison, being slaughtered, burning by fire, and strangulation by a rope, and other causes which lead to inescapable effects as long as no obstacles prevent them, or the cause is opposed by something more powerful than it and stronger in necessitating its opposite. For example, the cause of sins is opposed by the strength of faith, by great good deeds or the abundance of good deeds both of which erase sins, their quantity or quality may become greater than the causes of punishment and the more powerful will repel the weaker.[4] That is the case in all opposing causes like health and illness and the causes of weakness and strength.

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[3] *Badaa’i‘ at-Tafseer*, vol. 5. p. 382.

[4] The good may be so great as to convert sins into good deeds, as the Almighty said:

The point is that these causes which contain some enjoyment, delight and pleasure are evil, even if the soul experiences some immediate happiness. They are like tasty delicious food containing poison. If the eater consumes it, he finds it tasty and enjoys swallowing it, and after a short while it does its job. The same is the case of sins and misdeeds, without a doubt. Even if the Lawgiver had not informed us about it, reality, personal experience and common experience are among the greatest witnesses to that. Has anyone's blessing been removed by anything besides the evil portent of his sins? For if Allaah blesses a person, He protects the blessing and does not change it until the person's evil efforts causes its change:

﴿ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ﴾

"Indeed! Allaah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves." (*Soorah ar-Ra'd,* 13: 11)

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ ﴾

"That is so because Allaah will never change a grace which He has bestowed on a people until they change what is in their own selves." (*Soorah al-Anfaal,* 8: 53)

﴿ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾ ﴾

"Except those who repent, believe, and do righteous deeds; for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most Merciful." (*Soorah al-Furqaan,* 25: 70)

If one reflects on what Allaah has related in His Book regarding the conditions of nations whose blessings He removed, he will find that the cause in all cases is none other than violation of His commands and disobedience of His messengers. Likewise, if one looks at the conditions of the people of his time whose blessings Allaah took away, he will find it to be the evil consequence of sins. As the poet said:

إِذَا كُنْتَ فِي نِعْمَةٍ فَارْعَهَا * فَإِنَّ الْمَعَاصِي تُزِيلُ النِّعَمَ

When you are in a blessed state, take care of it

For surely sins remove blessings

Nothing protects Allaah's blessings better than obedience to Him and nothing causes them to increase better than showing gratitude to Him. And nothing causes the loss of a person's blessings worse than disobedience of his Lord. For indeed it is the fire of blessing which consumes it the way that fire consumes dry wood. One who journeys with his thoughts through the conditions of the world does not need anyone else to explain them to him.The point is that these causes are definite evils.

Regarding the fact that their effects are also evils, it is because sufferings are spiritual and physical. The severity of the physical pain combines with the spiritual pains of worries, grief, sadness and regret which befall the sinner. If a sane intelligent person properly understood this, he would take every possible precaution to avoid it and seriously flee from it. However, the veil of negligence is drawn over his heart in order that Allaah would bring to pass what He decided to do in eternity.

If he was truly alert and mindful, his soul would be torn to shreds in this life by his regrets over the current and coming good opportunities granted to him by Allaah which he missed. Instead, this reality will become fully apparent to him only when he is leaving this world and on seeing the eternal world. Then he will say:

﴿ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴾

"Oh no! If I had only done something for my life!" (*Soorah al-Fajr*, 89: 24)

﴿ يَـٰحَسۡرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ ٱللَّهِ ﴾

"Oh no! I regret my negligence of my duty to Allâh." (*Soorah az-Zumar,* 39: 56)

Since evil is sufferings and their causes, all of the Prophet's pleas for refuge were centered on these two principles. Everything that he sought refuge from or instructed that refuge be sought from is either painful or a cause leading to it. Thus, he used to seek refuge at the end of his formal prayers from four things and commanded that refuge be sought from them.[5]

Ibn 'Abbaas related that Allaah's Messenger (ﷺ) used to teach them this prayer (*du'aa*) the same way that he used to teach them a chapter (*soorah*) from the Qur'aan saying:

((إِنَّ رَسُولَ اللهِ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ))

So much stress was placed on it that, Ibn 'Abbaas' student, Taawoos was reported to have asked his son on one occasion whether he had made the supplication in his prayer and when he told him that he had not, Taawoos told him to repeat his prayer.[6] A number of the Companions of the Prophet (ﷺ) narrated the supplication, among them 'Aa'ishah and Aboo Hurayrah who both quoted the Prophet (ﷺ) as saying:

((اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذابِ جَهَنَّمَ وَمِنْ عَذابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ))

"*O Allaah, I seek refuge with You from the punishment of Hell, the torment of the grave, the trials of living and dying and from the evil trials of the Anti-Christ.*"[7]

"Punishments of the grave and the Hellfire," are the greatest sufferings, while "the trials of life and death and the trials of the Anti-Christ," are [the greatest] causes for painful punishment. Trials are the cause of punishment, so they were specifically mentioned including their two most severe types. Trials are either

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[5] *Badaa'i' at-Tafseer*, vol. 5. pp. 383-5.

[6] *Sahih Muslim,* vol. 1, pp. 291-2, no. 1225.

[7] *Sahih Muslim,* vol. 1, p. 291, no. 1217 and *Sahih Al Bukhari,* vol. 1, pp. 441-2, no. 795.

during this life or after death. Punishment caused by the trial of life may be delayed for some time, while punishment of the trial after death is directly linked and immediate.[8] As regards the trial of the Anti-Christ, the Prophet (ﷺ) informed us that his trial would be the greatest trial of all times saying in a narration related by Hishaam ibn ‘Aamir:

((مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ أَمْرٌ (خَلْقٌ) أَكْبَرُ مِنَ الدَّجَّالِ))

“*There is no trial from the time of Aadam’s creation until the Last Hour greater than Dajjaal.*”[9]

Another example can be found in the Prophet’s (ﷺ) supplication seeking refuge from distress and worry narrated by Anas ibn Maalik:

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ)).

“*Allaahumma innee a‘oothu bika minal-hammi wal-hazan wal-‘ajzi wal-kasal wal-jubni wal-bukhl wa dala‘id-dayn wa ghalabatir-rijaal* [O Allaah, I seek refuge in You from worry and sadness, from incapacity and laziness, from miserliness and cowardice, and from being overcome by debt or overpowered by others].”[10]

The Prophet (ﷺ) sought refuge in eight things in which the members of each pair are companions of each other:

1. Grief and sadness are companions, and they are among the spiritual pains and the soul’s torments. The difference between the two is that worry (*hamm*) is in regard to evil expected to occur in the future, while sadness and grief is suffering over the occurrence of something disliked in the past, or the loss of something dear.

2. Incapacity - failure and laziness are also companions, both of which are causes of pain because they necessitate the passing of something desirable. Incapacity necessitates inability and laziness necessitates lack of desire. So the soul suffers pain when what is desired is missed according to the degree of its attachment to it and its enjoyment of it if it occurred.

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[8] *Badaa’i‘ at-Tafseer*, vol. 5. p. 385.
[9] *Sahih Muslim*, vol. 4, p. 1525, no. 7037.
[10] *Sahih Al Bukhari*, vol. 8, p. 210, no. 6369, Kitaab: ad Da’awaat; Baab: al Isti’aath minal jubun wal kasal.

3. Miserliness and cowardice are also companions because they are a lack of benefit from wealth and health, and they are also among the causes of suffering. Because the coward misses out on great beloved, enjoyable and pleasurable things which can only be gained by expending effort and bravery, and miserliness comes between him and them. These two characteristics are among the greatest causes of suffering and pain.
4. Being overcome by debt and overpowered by others are companions which torment the soul and cause spiritual suffering. One of them is legitimate and it is usually the person's own fault, unpaid debts, while the other is illegitimate and not by his choice, the oppression from others.[11]

TWO TYPES OF EVIL

Refuge is sought from two types of evil: (a) Existing evil whose removal is sought, and (b) Non-existing evil whose continued state of non-existence is sought. Likewise, there are two types of general good: (a) Existing good whose continuance is sought and whose removal is sought not to take place, and (b) Non-existing good whose existence is sought and whose occurrence is desired. These four represent the essence of what is sought in prayers from the Lord of the Worlds.

The Prophet's (ﷺ) statement from the beginning of his sermons:

((وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا.))

"*Na'oothu billaahi min shuroori anfusinaa wa sayyi'aati a'maalinaa.* (We seek refuge from the evil of our selves and the evil results of our deeds.)"[12]

This statement contains a plea for refuge from the evil of the soul which is non-existing evil, but it is a part of the soul. So its repulsion and non-existence is requested. On the other hand, "the evil results of our deeds" has two interpretations:

1. That he sought refuge from evil deeds which occurred. In that case, the *hadeeth* covers both types of evil.

[11] *Badaa'i' at-Tafseer,* vol. 5. pp. 385-6.
[12] *Musnad Ahmad,* vol. 1, p. 302 and authenticated in *Badaa'i' at-Tafseer,* vol. 5, p. 387.

2. That "the evil results of our deeds" are the punishments and other evil consequences which will affect the doer. In this case it is refuge from the effects while the first request is refuge from the cause. A case of seeking refuge from pain and its cause.[13]

﴿ مِن شَرِّ مَا خَلَقَ ﴾

"From the evil of created things," literally: "From the evil of what He created." Thus, the evil is attributed to the created being that did it and not to the Lord's creative act which is free from evil from all perspectives. Evil does not enter any aspect of Allaah's Attributes or Acts, nor is it attributable to His Essence, Most Blessed and Transcendent. For His essence is absolutely perfect, free of any deficiency from any perspective. Similarly, His Attributes and Acts are absolutely perfect and free from any fault. All of His acts are purely good and free from any evil in their foundation. If the Almighty did evil acts, He would have derived a name for Himself expressing it and all of His Names would not be good.[14]

What He does in being just to His creatures and punishment for those who deserve punishment is pure good as it is absolute justice and wisdom. It is only evil relative to them as it is linked to them and occurs to them, and not in Allaah's Acts. However, we do not deny that evil occurs in the unconnected bi-products of His creation, for He is ultimately the creator of good and evil.[15]

Two points should be kept in mind in this regard:

1. Whatever is evil or contains evil is only a separate bi-product of His Acts and not one of His essential attributes or an attribute of His actions.
2. The evilness of anything is relative and not original. For it is good when attributed to the Lord, to His creation and to His Wish, but evil when attributed to one who is himself evil.

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[13] *Badaa'i' at-Tafseer,* vol. 5. pp. 387-8.

[14] But Allaah said that all His names are good:

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ﴾

"And (all) the Most Beautiful Names belong to Allâh, so call on Him by them." (*Soorah al-A'raaf,* 7: 180)

[15] Allaah stated that He is the creator of everything:

﴿ وَخَلَقَ كُلَّ شَيْءٍ ﴾

"He created all things." (*Soorah al-An'aam,* 6: 101)

For example, cutting the hand of the thief is evil relative to the thief, but absolutely good for the society due to its effect in protecting their property, and repelling evil from them, and it is good relative to the one who is instructed by law to cut the thief's hand, due to the general goodness resulting from the removal of this harmful limb.[16]

It is in this context that 'Alee ibn Abee Taalib quoted the Prophet (ﷺ) as saying the following whenever he stood up for prayer:

((لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ))

"*Here I am, in answer to Your call, happy to serve You. All good is in Your Hands and evil does not stem from You.*"[17]

Thus, the Qur'aan either attributes evil to its cause or the doer, or it deletes the doer all together. When referring to good, Allaah attributes it directly to Himself, but when referring to evil, He deletes Himself. This can be observed in the opening chapter of the Qur'aan, *al-Faatihah,* where it states in the last verse:

﴿ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ۝٧ ﴾

"The path of those whom You have blessed, and not (the path) of those with whom there is anger, nor of those who are lost." (*Soorah al-Faatihah,* 1: 7)

Similarly, with regard to beautifying things for people, Allaah said:

﴿ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ ﴾

"But Allâh has endeared faith to you and has beautified it in your hearts." (*Soorah al-Hujaraat,* 49: 7)

[16] *Badaa'i' at-Tafseer,* vol. 5. pp. 389-1.
[17] *Sahih Muslim,* vol. 1, p. 373-374, no. 1695, Kitaab: Salaat al musaafireen wa qasruhaa; Baab: du'aa fee salaat al layl wa qiyaamih.

Here, Allaah openly attributes the beautification of faith in human hearts to Himself.

﴿ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ ﴾

"Beautified for men is the love of things they covet; women and children." (*Soorah Aal 'Imraan,* 3: 14)

However, in this verse the beautification of elements of Allaah's creation which appeal to basic human desires is not attributed to Allaah. Instead it is just described as having been beautified.[18]

﴿ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴾

"Satan beautified for them what they used to do." (*Soorah al-An'aam,* 6: 43)

In this verse, the beautification of evil deeds is attributed openly to Satan, the active agent, who can only do so with Allaah's permission.

Ibn al-Qayyim added the point that seeking refuge from the evil of what Allaah created refers to the evil which may come from some of Allaah's creation and not that evil may come from all of Allaah's creation, for there is no evil which will or could come from paradise.[19]

In the following three verses, Allaah then goes on to mention details of the most common evils which may come from His creation

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[18] *Badaa'i' at-Tafseer,* vol. 5. pp. 394-5.
[19] *Badaa'i' at-Tafseer,* vol. 5. p. 396.

﴿ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ ﴾

3. "And from the evil of nightfall."

The Almighty warns the believers about the night even though the night is among His mighty signs confirming His existence in the minds of those who reflect.

﴿ إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۝١٩٠ ﴾

"Indeed! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (*Soorah Aal 'Imraan,* 3: 190)

﴿ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ﴾

"He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon." (*Soorah az-Zumar,* 39: 5)

Modern scientists looking at the term *kawwara* which means to coil or wrap in a circular fashion point out that this alludes to the circular shape of the earth. Furthermore, astronauts observing the earth from the moon's orbit indicated that the night seemed to coil around the day and vice versa.

Furthermore, the creation of night is itself a great blessing, about which the Almighty said:

﴿ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ ﴾

"**It is out of His Mercy that He made for you night and day to rest, seek His Bounty, and to be grateful**." (*Soorah al-Qasas*, 28: 73)

Without the creation of night, life would be very difficult, as those people who live in the northern regions of the earth testify. Whenever, their season shifts into 24 hours of day for up to six months or vice versa, people living there often go through a series of psychological changes.

However, Allaah instructed that refuge be sought from the nightfall, in spite of it being a blessing in and of itself.

﴿ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾

"And from the evil of nightfall." Refuge is sought from nightfall because the night is a time in which the forces of evil become most active. Under the cover of darkness, the evil elements are able to operate most freely. Most crimes are committed during the night and places of corruption like bars, discos, strip-clubs, and so on, do most of their business during the night. The night provides a cover in which the evil forces can operate without being easily identified and avoided.

Consequently, Prophet Muhammad (ﷺ) was reported by Jaabir to have said:

((إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوا صِبْيَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ فَإِذَا ذَهَبَ سَاعَةٌ مِنْ اللَّيْلِ فَحُلُّوهُمْ فَأَغْلِقُوا الْأَبْوَابَ وَاذْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا))

"*When the night falls, keep your children close to you, for the devils fan out at that time. An hour later you can let them free. And close the gates of your house and mention Allaah's Name on it, for the devils do not open closed doors.*"[1]

[1] *Sahih Al Bukhari*, vol. 4, p.321 , no. 500 , Kitaab: Ashribah; Baab: Taghtiyah al Inaa,

Based on this, Ibn al-Qayyim pointed out that the secret behind seeking refuge with the Lord of the Dawn becomes clear; for the dawn represents the beginning of the day and the appearance of light which repels the armies of darkness and the evil elements of the night. The filthy and corrupt people, thieves and highway robbers return to their hideouts and caves, and the night creatures return to their lairs. Thus, the Almighty mentions in His Book:

﴿ ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّـٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَـٰتِ ﴾

"Allâh is the Guardian of those who believe. He brings them out from darkness into light. While, the guardians of those who disbelieve, are false deities and false leaders who bring them out from light into darkness." (*Soorah al-Baqarah*, 2: 257)

Faith is light and it leads to light. It settles in the illuminated heart connected to other illuminated and bright hearts. On the other hand, disbelief and idolatry is darkness and it leads to darkness. It settles in darkened hearts connected to other dark hearts.[2]

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[2] *Badaa'i' at-Tafseer*, vol. 5. pp. 401-2.

﴿ وَمِن شَرِّ ٱلنَّفَّـٰثَـٰتِ فِى ٱلْعُقَدِ ﴿٤﴾ ﴾

4. "From the evil of those who blow on knots."

Allaah mentions in this verse the second major source of evil in His creation, the evil of sorcerers and witches. Thus, this verse focuses on magic and those who practice it.

﴿ وَمِن شَرِّ ٱلنَّفَّـٰثَـٰتِ فِى ٱلْعُقَدِ ﴾

"From the evil of those who blow on knots," refers to witches and warlocks who tie knots in threads while blowing on each knot in order to cast spells. This was a common method used in many parts of the world.

MAGIC

Magic may be defined as the seeming control or foresight of natural forces or events by ritual invocation of supernatural beings. It includes the belief that men can coerce nature by the use of certain rites, formulas and actions.[1] In Arabic the term *sihr* (magic) is defined as whatever is caused by hidden or subtle forces.[2] For example, the Prophet (ﷺ) was reported to have said, "Verily, some forms of speech are magic [*sihr*]."[3] The speeches of an eloquent, charismatic speaker who makes right seem wrong and vice versa, fall into this category. Thus, the Prophet (ﷺ) referred to some aspects of speech as being magical.[4] The pre-dawn meal taken before fasting is called *sahoor or suhoor*[5] because its time is in the darkness at the end of the night. The magician is called *saahir* and the one spellbound *mashoor.*

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[1] *Reader's Digest Great Encyclopedic Dictionary* (New York: Funk and Wagnalls Publishing Co., 10th ed., 1975), p.813.
[2] *Arabic-English Lexicon,* vol.1, pp.1316-1317.
[3] Collected by al-Bukhari (*Sahih al-Bukhari,* vol. 7, p.445, no. 662), Muslim, and Abu Dawud (*Sunan Abu Dawud,* vol.3, p.1393, no.4989) and at-Tirmithee.
[4] 'Umar al-Ashqar, *'Aalam as-Sihr wa ash-Sha'wadhah* (Kuwait: Daar an-Nafaa'is, 1st ed., 1989), p. 69.
[5] *Arabic-English Lexicon,*vol.1, p.1317.

In addition to the above-mentioned terms, a bewitched person is described as *matboob* from the verb *tubba* meaning to become bewitched.[6] A magician is termed *mu'azzim,* and a spell is called *'azeemah.*[7]

According to Islaamic law, magic has been defined as "a contract or incantation, spoken or written, or something done which will affect the body, heart or mind of the one bewitched without actually coming in contact with him."[8] It has also been defined as "the occurrence of extraordinary [*khaariq*] events when something prohibited in the divine law [*shar'*] is said or done. Allaah, Most Glorious, has permitted this occurrence to take place spontaneously whenever such acts are said or done."[9]

The Reality of Magic

Orthodox Islaam rejects the effects of charms and amulets with regards to the prevention of misfortune and the attraction of good fortune. However, most Sunnite scholars recognize that there are other aspects of magic which are real and that they are not all cases of illusion.[10] Al-Qaraafee[11] stated, "Magic is real. The bewitched person could die or his nature and habits could change even if it [i.e., the magic] did not touch him. This was the position of ash-Shaafi'ee and Ibn Hanbal. The Hanafites held that if smoke or something similar reached the person's body, it [i.e., magic] could have an effect, otherwise it could not. The Qadarites[12] held that there was no reality to magic."[13]

Evidence for the Reality of Magic

The majority of Muslim scholars hold that magic is real because of its prohibitions in the Qur'aan and Sunnah. There are severe warnings for those who

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[6] *Fat-h al-Baaree,* vol.10, p.228. See also *an-Nihaayah,* vol.3, p.110.
[7] *Arabic-English Lexicon,* vol.2, p.2038.
[8] Ibn Qudaamah, *al-Mughnee* (Cairo: Hijr, 1st ed., 1990), vol.12, p.229.
[9] Muhammad 'Alee al-Faruqee at-Tahaanawee, *Kashf Istilaahaat al-Funoon* (Cairo: al-Hay'ah al-Misriyyah al-'Aammah li al-Kutub, 1973), p.152.
[10] *Al-Jaami' li Ahkaam al-Qur'aan,* vol.2, p.46.
[11] Ahmad ibn Idrees al-Qaraafee (d.1275), of Moroccan-Berber origin, was born and raised in Egypt. He was one of the leading scholars of the Maalikite school of jurisprudence. Among his many books on canon law are *Anwaar al-Burooq fee Anwaa' al-Furooq,* a 4 volume work; *al-Ihkaam fee Tamyeez al-Fataawaa* and *Sharh Tanqeeh al-Fusool.* (*Al-A'laam,* vol.1, pp.94-95.)
[12] Qadariyyah (Eng. Qadarites), a name used regularly as a descriptive surname for Mu'tazilites. (*Shorter Encyclopedia of Islaam,* p. 200.)
[13] Ahmad ibn Idrees al-Qaraafee, *al-Burooq fee Anwaa' al-Furooq* (Beirut: Daar al-Ma'rifah, n.d.), vol.4, p.149. See also *al-Mughnee*, vol.12, p.299.

practice it and a practitioner can be punished accordingly in this life as well as in the next. Allaah has also revealed how to seek refuge from magic. According to these scholars, it is illogical for Islaamic law and the revealed texts to treat something (e.g., magic) in such a serious and severe manner if it is unreal. There is specific evidence used by the orthodox majority to prove that there is such a thing as magic.

The first proof is the following Qur'aanic verse:

> **"…But it was the devils who disbelieved by teaching the people magic and what was revealed to the two angels, Harut and Maaroot, in Babylon. However, the two would not teach anyone anything until after they had warned them, saying, 'Surely, we are only a test and a trial, so do not disbelieve.' But the people went ahead and learned from the two of them what would cause the separation of a man from his wife. However, they could not harm anyone except by Allaah's permission. They learned what would harm their own souls and not benefit them."** (Soorah al-Baqarah, 2:102)

If there is no reality to magic, what were the devils teaching and what were the people learning? The fact that the magician is referred to in this verse as being able to separate a man from his wife and to harm people (by Allaah's permission) is sufficient evidence that magic is real.

Real magic is the product of satanic intervention. Both the acts of magic and the effects of spells on humans involve the agency of the *jinn*. Al-Aaloosee addressed this issue, saying, "*What is meant by magic is an act which resembles a miracle but is not because it [i.e., magic] is learned. And in order to perform it the help of the devil is sought by pleasing him with abominable acts. [These acts may be in the form of] statements, like incantations containing phrases of shirk and praises of Satan; acts, like planet worship and an adherence to crime and licentiousness; and beliefs, like the preference and love of whatever is necessary to please [the devil].*"[14] Al-Ghazzaalee was quoted as defining magic as follows, "*Magic is something which is derived from knowledge of the special characteristics of elements [jawaahir] and mathematical calculations related to the time of the rising of the celestial bodies. From these special characteristics a form is made resembling the bewitched person, and a particular time of the rising of celestial bodies is awaited. When the time arrives, words of disbelief and obscenity, which contravene divine law, are uttered to obtain access to the devil's assistance. The combination of these factors results in - according to normal*

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[14] *Rooh al-Ma'aanee*, vol.1, p.338.

procedure - strange conditions within the bewitched person."[15] During this discussion on the type of *sihr* in which the devil's help is employed, ar-Raaghib said, "*The second [type] is that in which the devil's help is attracted by acts which will gain favor, as in the Almighty's statement:* **'Shall I inform you about those upon whom the devils descend? They descend on every lying sinner.'"**[16]

Dr. 'Umar al-Ashqar explicitly stated, "*…Real magic is that in which the magician relies upon the devil. Our Lord, whose knowledge encompasses all things, has informed us that it was the devils who taught mankind magic:* **'…Sulaymaan did not commit disbelief, but it was the devils who disbelieved and taught mankind magic.'"**[17]

A good example of the relationship of magic to possession can also be seen in the incident in which 'Abdullaah ibn Mas'ood found his wife wearing a knotted, cord necklace and asked about its purpose. She informed him that it was given to her by a Jewish magician and that a spell had been placed on it to stop her eye from twitching, which it did. Ibn Mas'ood snatched it from her neck, told her it was an act of *shirk* and informed her that the twitching was caused by a *jinnee* which stopped when the spell was placed on her."[18]

Sources of Cure

In cases where possession is a result of magic the most effective method of canceling its effects is by finding and undoing the charm used in the bewitchment. Ibn al-Qayyim stated, "*Removing the charm and neutralizing it is the most profound treatment.*"[19] Once the charm has been found and dismantled, the spell will be broken and the *jinnee* connected with it will leave the person alone. This was the method used by Prophet Muhammad (ﷺ) on the occasion of his own bewitchment. Zayd ibn Arqam reported that a Jew, by the name of Labeeb ibn A'sam [from the Zuraaq clan],[20] cast a spell on the Prophet (ﷺ). When he began to suffer from it, Jibreel came to him and revealed the two chapters for seeking refuge (*mu'awwidhataan)* and then said to him, "*Surely, it was a Jew who cast this spell on you, and the magical charm is in a certain well.*" The Prophet (ﷺ)

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[15] Quoted in Siddeeq Hasan Khaan's *ad-Deen al-Khaalis* (Cairo: Maktaba Daar al-'Aroobah, 1960), vol.2, p.324.

[16] Ar-Raaghib al-Asfahaanee, *al-Mufradaat fee Ghareeb al-Qur'aan* (Cairo: Mustafaa al-Baabee al-Halabee, 1381 A.H.), p.226. The Qur'aanic quote is 26:221-222.

[17] *'Aalam as-Sihr wa ash-Sha'wadhah,* p. 152. The Qur'aanic quote is 2:102.

[18] See *Sunan Abu Dawud,* vol.3, p.1089, no.3874.

[19] *Zaad al-Ma'aad,* vol.3, p.104, See also *at-Tibb an-Nabawee,* p.124.

[20] What appears in brackets was mentioned in al-Bukhari's narration. See *Sahih al-Bukhari,* vol.7, pp. 443-444, no.660. See also *Sahih Muslim.,* vol. 3, pp. 1192-3, no. 5428.

sent ‘Alee ibn Abee Taalib to go and fetch the charm. When he returned with it, the Prophet (ﷺ) told him to untie the knots, one by one, and to recite a verse from the two chapters with the undoing of each knot. When he did so, the Prophet (ﷺ) got up as if he had been released from being tied up. Although destroying the charm is the best method of breaking the spell, it is the most difficult, unless someone confesses or the charm is discovered accidentally. The Prophet (ﷺ) only found out the location of the charm by revelation. Consequently, the cases of *jinn*-possession induced by magic may be treated by the usual method for general demonic possession outlined below:

Since the time of the Prophet (ﷺ) recitation of the Qur’aan for the sick has been an accepted practice among Muslims. Textual evidence for the use of the Qur’aan in curing illnesses is based upon the following verses:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا
خَسَارًا ﴿٨٢﴾

“We revealed in stages of the Qur’aan that which is a healing and mercy for believers. But to the unjust it only adds to their loss.”

(Soorah al-Isra’, 17:82)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى
ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

“O mankind, there has come to you [in the Qur’aan] an admonition from your Lord and a healing for the [diseases] in your hearts. And for the believers, a guidance and mercy.” (Soorah Yoonus,10: 57)

Soorah al-Faatihah

The companions of Prophet Muhammad (ﷺ) used to recite chapters and verses of the Qur'aan as a cure for possession as well as other illnesses. The uncle of Khaarijah ibn as-Salt reported that he went to the Prophet (ﷺ) and embraced Islaam. During his return journey, he came across a tribe which had among them a madman fettered in iron chains. The madman's family said to him, "*We have been informed that your companion [i.e., Prophet Muhammad (ﷺ)] has come with good. Do you have anything with which to treat illnesses?*" He recited over him *Faatihah al-Kitaab*,[21] and he got well. [In another narration it stated: "*He recited over him Faatihah al-Kitaab every morning and evening for three days. Whenever he would finish his recitation, he would gather his saliva and spit. And he got well.*"] They gave him one hundred sheep [but he was in doubt about whether he should accept them] so he went back to Allaah's Messenger and informed him of the incident. The Prophet (ﷺ) asked him, "*Did you recite anything else besides this?*" He replied that he had not. The Prophet (ﷺ) then said, "*Take them, for by my religion, whoever devours the payment for a false incantation will be destroyed. Indeed, you have eaten the price of a truthful incantation.*"[22]

عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ فَقَالَ
نَعَمْ قَالَ بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللَّهُ
يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ

Aboo Sa'eed related that Angel Jibreel came to the Prophet (ﷺ) and asked: "*Muhammad! Have you fallen ill?*" He replied, "*Yes.*" Jibreel then said: "In the Name of Allaah I exorcise you from everything which may harm you, from the evil of every soul, or jealous eye. May Allaah cure you. In Allaah's Name I exorcise you."[23]

Madeenite Dates

For protection against magic or for its treatment, the Prophet (ﷺ) recommended the eating of dates in the morning. Sa'd quoted the Messenger of Allaah (ﷺ) as saying,

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[21] The first chapter of the Qur'aan.
[22] Collected by Abu Dawud (*Sunan Abu Dawud,* vol.3, p.1093, no.3892) and authenticated by al-Albaanee in *Sahih Sunan Abee Daawood,* vol.2, p.737, no.3297.
[23] *Sahih Muslim,* vol.3, p. 1192, no.5425.

عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمِ سُمٌّ وَلَا سِحْرٌ

"*Whoever takes seven [Madeenite]*[24] 'ajwah[25] *dates in the morning, neither magic nor poison will hurt him that day.*"[26]

Those who reject the reality of magic argue that the possession or bewitchment of the Prophets contradict Allaah's protection of them. This argument is weak because Allaah also tested the Prophets by allowing some of the harmful acts of their pagan enemies to affect them.[27]

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[24] What appears in the brackets was mentioned in Muslim's narration. See *Sahih Muslim*, vol.3, p. 1129, no. 5080.

[25] The best kind of Madeenite dates coming from the Leenah palm-tree. (*Arabic-English Lexicon*, vol. 2, pp.1968-1969). See *The Exorcist Tradition in Islaam*.

[26] *Sahih al-Bukhari*, vol.7, p.446, no.664 and *Sahih Muslim*, vol.3, p.1129, no.5081.

[27] *Badaa'i' at-Tafseer*, vol. 5, p. 411.

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥ ﴾

5. "And from the evil of the envious when he envies."

The Almighty mentions the third of the major areas of evil from which refuge should be sought.

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

"And from the evil of the envious when he envies."

The Evil Eye

A part of Islaamic belief is the concept of a type of glance capable of causing harm to those upon whom it befalls.[1] Ibn 'Abbaas reported that the Prophet (ﷺ) said:

"*The effect of the evil eye* [*al-'ayn*] *is real,*[2] *for if there were anything which could overtake destiny, it would have been [the effect of] the evil eye.*"[3]

The word *an-nafs* is synonymous with *al-'ayn.*[4] The effects of the evil eye most likely takes place through the agency of *jinn*, and it is a type of demonic possession requiring treatment. Ibn al-Qayyim referred to the role of spirits pertaining to the evil eye as follows: "Due to the close connection with the eye [i.e., the evil eyes] effect is attributed to it, but the eye is not the perpetrator. The effect is caused by spirits."

The evil eye is a form of jealousy (*hasad*). Ibn al-Qayyim said, "Every possessor of the evil eye is jealous, but not every jealous person possesses the evil eye. Since the category of jealousy is general and the evil eye specific, seeking

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[1] See *Dictionary of Islaam*, p. 112.
[2] This portion is also narrated by Aboo Hurayrah and collected by al-Bukhari (*Sahih al-Bukhari*, vol. 7, p.427, no.636) and Muslim (*Sahih Muslim*, vol.3, p.1192, no.5426.)
[3] *Sahih Muslim*, vol. 3, p. 1192, no. 5427.
[4] *At-Tibb an-Nabawee*, p. 168.

refuge from jealousy includes seeking refuge from the evil eye.[5] This is the reason why the Qur'aanic text addresses the jealous and not specifically the evil eye:

> **"Say, 'I seek refuge in the Lord of the dawn, from the evil of what He has created… and from the evil of the jealous one when he is envious.'"**
>
> (Soorah al-Falaq, 113:1,2 and 5)

According to Ibn al-Qayyim, there are two types of evil eye: the human evil eye and the *jinnee* evil eye. He said, "It is authentically reported from Umm Salamah that the Prophet (ﷺ) saw a girl in her house whose face had become dark[6] and said:

"*Recite over her incantations, for she has [the effect of] the glance [an-nazrah].*"[7] Al-Husayn ibn Mas'ood al-Farraa'[8] said, '…*Nazrah* is from the *jinn*. He said that she had an evil eye caused by the glance of a *jinnee* which is more penetrating than the point of a spear.'"[9]

Truffles

The Prophet (ﷺ) was reported to have said, "*Truffles are a form of manna [mann] and their water is a cure for the eye.*"[10]

Bath

In cases of suffering from the evil eye the Prophet (ﷺ) recommended taking a bath with water used by the source of the evil eye. Ibn 'Abbaas quoted Allaah`s Messenger (ﷺ) as saying, "*The effect of the evil eye is real, for if there were anything which could overtake destiny, it would have been [the effect of] the evil eye. So if you are asked to take a bath [as a cure] for the evil eye, do it.*"[11] 'Aa'ishah also said that the Prophet (ﷺ) used to instruct the possessor of the evil

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[5] Ibid., p.167.
[6] The Arabic term used here is *suf'ah,* which is defined in *an-Nihaayah,* vol.2, p.374 as "changing towards black."
[7] *Sahih al-Bukhari,* vol.7, p.426, no.635.
[8] He is most commonly known by the title al-Baghawee.
[9] *At-Tibb an-Nabawee,* p.164.
[10] Reported by Sa'eed ibn Zayd in *Sahih al-Bukhari,* vol.7, p.409, no.609.
[11] *Sahih Muslim,* vol.3, p.1192, no.5427.

eye to perform ablution *(wudoo')* and then for the one suffering to bathe from its water.[12]

[12] Collected by Abu Dawud (*Sunan Abu Dawud,* vol.3, p.1088, no.3871) and authenticated by al-Arnaa'oot in *at-Tibb an-Nabawee,* p.163, ftn.1.

TAFSEER SOORAH AN-NAAS (114)

Name of the Soorah

The name given to this chapter, *Soorah an-Naas* (The Chapter on People) is taken from the last word of its first verse, ناس *naas* which means people. It is the plural form of the word إنس *ins* and was originally أُنَاس *unaas* which is a rare form found in a few places in the Qur'aan (2: 60; 7: 160). Some lexicographers considered it to be the plural of the word إنسان insaan (human) [*Qaamoos* of al-Fayroozabaadee].[1] In the statements of the Prophet (ﷺ) and his companions, this chapter was most commonly referred to by the whole first verse *Qul a'ooth bi rabbinaas.*

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[1] *Arabic-English Lexicon,* vol. 2, p. 2867.

***Soorah an-Naas* (114)**

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allaah, the Most Gracious, the Ever Merciful

﴿ قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ ﴾

1. Say: "I seek refuge with the Lord of humankind,"

Like *Soorahs al-Ikhlaas* and *al-Falaq,* this chapter begins with the Divine command to Prophet Muhammad (ﷺ) to seek refuge.

﴿ قُلۡ أَعُوذُ ﴾

"Say: 'I seek refuge..' " Allaah's command to the Messenger of Allaah (ﷺ) affirms to the reader or listener that Prophet Muhammad (ﷺ) was only a messenger conveying a divine message and not the author of the Qur'aan. It is among the clear evidences which prove that the Qur'aan is the Word of God and not a product of Muhammad's (ﷺ) literary skills. The Almighty clearly states that in the Qur'aan:

﴿ وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓ ﴾

"And I have not taught him poetry, nor is it suitable for him."

(*Soorah Yaaseen,* 36: 69)

Some Makkans falsely claimed that the Qur'aan was poetry and Muhammad (ﷺ) a poet:

﴿ بَلۡ قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمِۭ بَلِ ٱفۡتَرَىٰهُ بَلۡ هُوَ شَاعِرٞ ﴾

“Instead, they say: ‘These (revelations) are confused dreams! In fact, he made them up! He is only a poet!’ ” (*Soorah al-Anbiyaa,* 21: 5)

The Almighty rejects that claim from its foundation saying: **“And I have not taught him poetry,”** meaning that the Prophet (ﷺ) was not known to be a poet prior to the beginning of revelation. If he had been taught poetry earlier and was among the many great poets of the peninsula, the claim that the Qur’aan was simply good poetry could have a basis. However, Prophet Muhammad (ﷺ) did not even know how to read and write, as the Almighty mentioned:

﴿ وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ مِن كِتَٰبٖ وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ٤٨ ﴾

“You neither read any book before it, nor did you write any book with your right hand. Were that the case, the followers of falsehood might have doubted.” (*Soorah al-‘Ankaboot,* 29: 48)

Allaah destined that the Prophet (ﷺ) would be raised in circumstances in which he would remain illiterate in order to remove any shadow of a doubt concerning the origin of the Qur’aan which he would later recite to the people.

Whatever rhyming statements he made were accidental and not intended.[2] As a result, he was not known as a poet. In fact, whenever delegations came to see him and they brought poets along with them to display their prowess, the Prophet (ﷺ) used to call his poet, Hassaan ibn Thaabit, to respond to them in kind.

In order to further emphasize the inappropriateness of the claim that the Qur’aan was the product of a poet, the Almighty added: **“…nor is it suitable for him,”** meaning he was not inclined to poetry and did not have any natural abilities in that regard. If the few statements of his that had some sort of rhyme are to be

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[2] *Tafseer Soorah Yaaseen,* p. 216.

taken to indicate that he was a poet, then everyone who says anything which rhymes should also be considered poets.[3]

It should be noted that this claim was thoroughly refuted by the Qur'aanic verses which challenged the Arabs to produce something like it, if they believe it to be the product of human ingenuity.

﴿ وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ ﴾

"And if you are in doubt about what I have revealed to My servant then produce a chapter like it." (*Soorah al-Baqarah,* 2: 23)

Their inability to imitate the Qur'aanic style and content was ultimate proof of the falsehood of their slanderous claim that the Qur'aan was poetry.[4]

"I seek refuge…" by fleeing from something I fear to what I believe will protect me from it. This expression carries the strength of an oath. Thus, the act of seeking refuge is an act of worship which should be directed to Allaah alone. In this verse He describes Himself as the Lord of humankind saying:

﴿ بِرَبِّ ٱلنَّاسِ ﴾

"With the Lord of humankind." Mention of His Lordship (*ruboobiyyah*) over humankind includes the fact that He created them, designed them, and He manages their affairs. He is responsible for their upbringing and their education. It is He who rectifies and improves their situations and it is He alone who protects them from harm and guards them from corrupting influences. All of that can only take place if He has absolute power, shows supreme mercy and desires only goodness for His creatures. Furthermore, He must possess intimate knowledge of the finest details of their various situations, while being able to answer all their prayers and requests, and remove all their calamities and distress.[5]

The Almighty mentioned that He is the Lord of humankind, though He is the Lord of all creation, for two reasons:

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[3] *Al-Jaami' li Ah̲kaam al-Qur'aan*, vol. 15, p. 45.

[4] *Tafseer Soorah Yaa Seen: A Commentary on the 36th Chapter*, pp. 135-6.

[5] *Badaa'i' at-Tafseer*, vol. 5. p. 439.

1. Because humankind as a whole has been exalted and honored above most of creation. Thus, by mentioning them in particular, He informs humans that He remains their Lord and Master regardless of how great they may become.

2. Because He instructed that refuge be sought from their evil. Thus, by mentioning them specifically, He clarifies that only He can provide refuge for them.[6]

The Almighty then describes Himself as the Ultimate King to counter the claims of human kings:

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[6] *Al-Jaami' li Ahkaam al-Qur'aan*, vol. 20, p. 207.

﴿ مَلِكِ ٱلنَّاسِ ۝٢ ﴾

2. "The King of humankind."

Allaah's "Kingship" implies that He alone has absolute power and authority over humans and they are all His slaves and possessions. He is the King of kings, which is why the Prophet (ﷺ) prohibited anyone from taking this title.[1] Allaah is the true King who alone can provide security for people in times of calamity and difficulties. He is the Only One who can come to their aid if they come under attack from their enemies.

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﴿ إِلَٰهِ ٱلنَّاسِ ۝٣ ﴾

3. "The God of humankind."

Allaah further describes Himself as the true God of human beings and thereby negates the existence of any other legitimate objects of worship in creation. Just as He alone is Lord and King and no one shares in His Lordship or His Kingdom, He alone is their God and the Only One deserving their worship. Thus, it is inappropriate to associate partners in His Divinity just as He is without associates in His Lordship and Dominion.

This is a common method used throughout the Qur'aan. After affirming their *Tawheed* (Unitarianism/monotheism) in regards to Allaah's Lordship and Dominion, Allaah calls on them to recognize the Unity of His Divinity which they were denying.

If He is Unique in His Lordship, Dominion and Divinity, it is obviously incorrect to call on, fear, have hope in or love anyone or anything besides Him. No one should be submitted to, called upon or trusted in besides Him. For, whoever one submits to, calls upon or trusts in is either the real sustainer and maintainer of human affairs who is none other than Allaah, or he is a slave of Allaah.[1]

Note: Allaah did not link the attributes using pronouns and conjunctions by saying: The Lord of humankind, their King and God. Instead each attribute was mentioned separately and the term "humankind" is repeated each time; The Lord of humankind, the King of humankind, the God of humankind. The goal of doing so is that refuge be sought with all of these attributes combined, as if they were a single attribute.

Ruboobiyyah (dominion) is mentioned first due to its generality and comprehensive coverage of everything sustained. *Ilaahiyyah* (divinity) was placed at the end because the Almighty is the God of whoever worships Him alone and takes Him alone as God, worthy of his or her worship. As for those who do not worship Him alone, He is not their God, even though - in reality, there is no god besides Him. However, the pagan in his idol-worship abandons

[1] *Badaa'i' at-Tafseer*, vol. 5. p. 440.

his true God and adopts a false god. The attribute *al-Malik* is placed between His attributes of dominion and divinity because the King is one who does what he wishes through his statements and commands; he is obeyed if he commands. However, His authority over them is a result of His having created them. Thus, His authority is a consequence of His complete dominion over all things and the fact that He is the true God is a consequence of His complete authority over all things. Therefore, His dominion necessitates His authority and His authority necessitates His divinity. He is the true Lord, true King and true God. He created them with His *ruboobiyyah* and rules them with His *mulk* and enslaves them with His *ilaahiyyah.*[2]

These names and attributes linked with humankind include all of the principles of faith and the meanings of the Beautiful Names.

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[2] *Badaa'i' at-Tafseer*, vol. 5. p. 441.

﴿ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝٤ ﴾

4. "From the evil of the whisperer who withdraws."

Allaah follows the same presentational pattern of the previous chapter to which this chapter has been twinned. After describing with whom refuge should be sought, the Almighty identifies from which aspect of creation refuge should be sought, it is the last major area of evil in this world, the Devil.

﴿ مِن شَرِّ ٱلْوَسْوَاسِ ﴾

"From the evil of the whisperer." What is meant by "the whisperer" here is one who inserts or introduces false thoughts, imaginations, views, and opinions into the heart. The form of the Arabic word for whisperer "*waswaas*" is an intensive form indicating continual whispering and not just an occasional whisper.

﴿ ٱلْخَنَّاسِ ﴾

"Who withdraws," and runs away when the name of Almighty Allaah is mentioned. That is Satan who, as the Prophet (ﷺ) said, runs away when the call for prayer is made. Both calls to prayer have the ability to drive away the devils according to the following narration from Aboo Hurayrah in which he reported that Allaah's Messenger (ﷺ) said,

((إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ ، فَإِذَا قَضَى النِّدَاءَ أَقْبَلَ ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ ، حَتَّى إِذَا قَضَى التَّثْوِيبَ أَقْبَلَ ، حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ ، يَقُولُ : اذْكُرْ كَذَا ، اذْكُرْ كَذَا ، لِمَا لَمْ يَكُنْ يَذْكُرُ ، حَتَّى يَظَلَّ الرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى .))

"*When the* a<u>th</u>aan *is made, Satan runs away and breaks wind to drown it out. When it is finished, he returns, but when* the iqaamah *is proclaimed, he again turns and runs away. When it is finished, he returns to distract people by suggesting, 'Remember such and such; remember such and such,' referring to something a person did not have on his mind. As a result, he forgets how much he has prayed.*"[1]

عَنْ سُهَيْلٍ قَالَ : أَرْسَلَنِي أَبِي إِلَى بَنِي حَارِثَةَ ، قَالَ : وَمَعِي غُلاَمٌ لَنَا — أَوْ صَاحِبٌ لَنَا —فَنَادَاهُ مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ ، قَالَ : وَأَشْرَفَ الَّذِي مَعِي عَلَى الْحَائِطِ فَلَمْ يَرَ شَيْئًا ، فَذَكَرْتُ ذَلِكَ لِأَبِي ، فَقَالَ : لَوْ شَعَرْتُ أَنَّكَ تَلْقَ هَذَا لَمْ أُرْسِلْكَ ، وَلَكِنْ إِذَا سَمِعْتَ صَوْتًا فَنَادِ بِالصَّلاَةِ ، فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ أَنَّهُ قَالَ ((إِنَّ الشَّيْطَانَ إِذَا نُودِيَ بِالصَّلاَةِ وَلَّى وَلَهُ حُصَاصٌ .))

Suhayl reported that his father sent him to the <u>H</u>aarithah clan along with someone. On the way there, a voice from an enclosure called him by his name. When the person with him looked into the enclosure, he saw no one. Upon his return, he mentioned it to his father, who said, "*Had I known that you would have met such a situation, I would never have sent you. However, whenever you hear such a call, proclaim the a<u>th</u>aan, for I have heard Aboo Hurayrah say that he heard Allaah's Messenger say, '*Whenever the a<u>th</u>aan *is proclaimed, Satan runs away vehemently.*' "[2]

It was also the practice of the Prophet (ﷺ) to recite the *a<u>th</u>aan* in the ears of children at the time of their birth.

عَنْ أَبِي رَافِعٍ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ (ﷺ) أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلاَةِ .

Aboo Raafi' said, "*I saw Allaah's Messenger (ﷺ) call the a<u>th</u>aan in the ear of [his grandson] al-<u>H</u>asan ibn 'Alee, when Faatimah gave birth to him.*"[3] This was

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[1] *Sahih Al-Bukhari*, vol. 1, p. 336, no. 582 and *Sahih Muslim*, vol. 1, p. 211, no. 756.
[2] *Sahih Muslim*, vol. 1, p. 211, no. 755.
[3] *Sunan Abu Dawud*, vol. 3, p. 1415, no. 5086.

to neutralize or to reduce the effect of the devil's influence on the newborn. According to Prophet Muhammad (ﷺ), all newborn children are touched by the devil. He was reported by Aboo Hurayrah to have said, "*Satan pokes his finger into every newborn child of Aadam's descendants. They all come into this world screaming from Satan's jab, except Mary and her son, Jesus.*"[4]

The reason given by Aboo Hurayrah for their protection is the supplication made by Mary's mother at the time of Mary's birth.[5] It is recorded in the Qur'aan:

{ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنْ الشَّيْطَانِ الرَّجِيمِ }

"I commend her and her offspring to Your protection from Satan, the rejected." (*Soorah Aal 'Imraan,* 3: 36)

The types of jinn that may suddenly appear in horrible, rapidly changing forms in the presence of humans are referred to in Arabic as *ghool* (pl. *gheelaan*). The Prophet (ﷺ) recommended use of the *a<u>th</u>aan* to ward them off saying:

((... وَإِذَا تَغَوَّلَتْ لَكُمُ الْغِيلاَنُ فَنَادُوا بِالْأَذَانِ ...))

"*If the* ghools *appear and transform themselves before you, call the* a<u>th</u>aan."[6]

According to Ibn al-Qayyim, mention of Allaah is like a whip or stick by which the believer beats his personal devil (*qareen*) into submission. The *qareen* (literally, "companion") is an evil *jinn* which accompanies each human, from birth until death. This type of jinn encourages a human being's lower desires and constantly tries to divert him from righteousness. The Prophet (ﷺ) referred to this relationship, saying:

((مَا مِنْكُمْ مِنْ أَحَد إِلاَّ وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ .)) قَالُوا : وَإِيَّاكَ يَا رَسُولَ اللَّهِ ؟ قَالَ ((وَإِيَّايَ إِلاَّ أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ ، فَأَسْلَمَ ، فَلاَ يَأْمُرُنِي إِلاَّ بِخَيْرٍ.))

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[4] *Sahih Al-Bukhari,* vol. 4, p. 324, no. 506.
[5] *Sahih Al-Bukhari,* vol. 4, p. 426, no. 641.
[6] *Al-Musnad,* vol. 3, p. 305.

"*Everyone of you has been assigned a companion from the jinn.*" The companions asked, "Even you, O Messenger of Allaah?" and the Prophet (ﷺ) replied, "*Even me, except that Allaah has helped me against him and he has submitted. Now he only tells me to do good.*"[7]

Ibn al-Qayyim quoted some of the early righteous scholars (the *salaf*) as saying that whenever this *qareen* whispers, the true believer unleashes a rain of spiritual blows on him by remembering Allaah, turning to Him, seeking His forgiveness and doing acts of righteousness. Therefore, the true believer's *qareen* suffers severe torment unlike the *qareen* of corrupt people who is comfortable and relaxed and becomes very strong. Consequently, whoever does not punish his personal demon in this life by remembering Allaah, maintaining His Unity, seeking His forgiveness, and obeying Him, will be punished by his demon in the next life with the torments of the Hellfire. Therefore, every person must either punish his demon or be punished by his demon.[8]

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[7] *Sahih Muslim*, vol. 4, p. 1471, no. 6757.

[8] *Badaa'i' at-Tafseer*, vol. 5. p. 441.

﴿ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥ ﴾

5.“Who whispers in the souls of humankind.”

The third characteristic of Satan is mentioned in this verse. The first characteristic is that he is an incessant whisperer, constantly suggesting evil. The second is that he appears and disappears, deceiving his clients or targets into thinking that he has left them only to appear once again when they least expect him, when their guards are down. The third is depth to which his whisperings can reach.

﴿ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴾

“Who whispers in the souls of humankind.” The Almighty gave Iblees and the evil jinn the ability to enter human beings and affect their hearts and minds. Safiyyah bint Huyayy, wife of the Prophet (ﷺ), reported that she went to Allaah’s Messenger (ﷺ) while he was in seclusion (*i‘tikaaf*) in the last ten days of Ramadaan. She had a talk with him for a while, then she got up in order to return home. The Prophet (ﷺ) accompanied her and when they reached the gate of the mosque, opposite the door of Umm Salamah, two men from the Ansaar greeted him as they passed by. He called them back saying, “*Don’t run away. She is my wife, Safiyyah bint Huyayy.*” They replied, “*Glory be to Allaah, O Messenger of Allaah, [we could never have thought otherwise]!*” They felt embarrassed. But the Prophet said to both of them:

((إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ وَإِنِّي خَشِيتُ أَنْ يُلْقَى فِي أَنْفُسِكُمَا شَيْئًا.))

“*Verily, Satan flows in the bloodstream of Aadam’s descendants.*”[1]

Doubts About Allaah

[1] *Sahih Al-Bukhari*, vol. 3, pp. 142-3, no. 255, *Sahih Muslim*, vol. 3, p. 1188, no. 5405, Ibn Maajah and Aboo Daawood.

The most dangerous of the satanic whisperings are those which create doubts about Allaah. Ibn 'Abbaas related that a man came to the Prophet (ﷺ) and said, "O Messenger of Allaah! One of us has thoughts of such a nature that he would rather be reduced to charcoal than to speak about them." The Prophet (ﷺ) replied, "*Allaah is Most Great, Allaah is Most Great, Allaah is Most Great! Praise be to Allaah who has reduced the guile of the devil to evil prompting.*"[2]

Aboo Hurayrah related that Allaah's Messenger (ﷺ) said,

((يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا مَنْ خَلَقَ كَذَا حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَهِ)).

"*Satan will come to everyone of you and ask: Who created this and that? - until he questions: Who created your Lord? When he comes to that, one should seek refuge in Allaah [say: I affirm my faith in Allaah and His prophets]*[3] *and avoid [such thoughts].*"[4]

Bad Dreams

The satanic whispering can also affect the subconscious human mind, according to the Prophet's (ﷺ) statement:

((الرُّؤْيَا ثَلاَثٌ : فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يُحَدِّثُ بِهِ الْمَرْءُ نَفْسَهُ .))

"*Verily, the dreams which a man sees in his sleep are of three types: a dream from the Most Merciful [Allaah], a sad dream from Satan, and a subconscious dream.*"[5]

In another narration the Prophet (ﷺ) was reported to have said:

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[2] *Sunan Abu Dawud*, vol. 3, p. 1417, no. 5093 and authenticated

[3] *Sahih Muslim*, vol.1, p.77, nos.242 & 243.

[4] *Sahih Muslim*, vol. 1, p. 77, no. 244 and *Sahih Al Bukhari*, vol. 4, p. 320, no. 496.

[5] Narrated by Aboo Hurayrah in *Sahih Muslim*, vol. 4, p. 1224, no. 5621, and *Sunan Abu Dawud*, vol. 3, p. 1395, no. 5001and authenticated in *Saheeh Sunan Abee Daawood*, vol. 3, p. 985, no. 4369.

((إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا ، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلاَ يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لاَ تَضُرُّهُ .))

"*If one of you sees a dream which pleases him, it is from Allaah, so let him praise Allaah and speak about it. But if he sees other things which he dislikes, it is from Satan, so let him seek refuge in Allaah and not mention it to anyone and it will not harm him.*"[6]

Forgetfulness

Another of Satan's whisperings busies the heart with useless or irrelevant thoughts until the person forgets what he or she wanted to do. As a result of that, forgetfulness is attributed to Satan as he is the cause. The Almighty related on the tongue of Moses' servant, Yousha ibn Noon:

﴿ قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾ ﴾

"He replied, 'Do you remember when we took shelter at the rock? Most certainly, that is where I forgot the fish. It was only Satan who caused me to forget, and it took an amazing path into the sea!' " (*Soorah al-Kahf,* 18: 63)

The Almighty also said:

﴿ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ﴾

"Satan has overtaken them and he made them forget the remembrance of Allaah." (*Soorah al-Mujaadilah,* 58: 19)

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[6] *Sahih Al-Bukhari,* vol. 4, p. 324, no. 506.

And elsewhere He said:

﴿ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ ٱلذِّكۡرَىٰ مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴾

"And if Satan causes you to forget, then, after remembering, do not sit in the company of those people who are wrong-doers." (*Soorah al-An'aam*, 6: 68)[7]

Instead of mentioning Satan by name and instructing humans to seek refuge in Allaah from him, Allaah chose his most dangerous attribute, whispering. It is the greatest evil because it attacks the origin of intentions. A person's heart may be free from sin and disobedience and then Satan whispers into it, so sin crosses the person's mind. And he creates images of it in the person's mind and he begins to wish for it and desire it and it then becomes a desire (*shahwah*). Then Satan beautifies it and makes it attractive and makes him imagine it until he begins to lean towards it and it becomes a wish (*iraadah*). He then continues to imagine, wish for, desire it until he forgets his knowledge of its harm and its evil consequences become hidden from him, and Satan blocks his ability to see it as it is. He only sees the form of the sin and the enjoyment and pleasure it contains and forgets what is behind it. Then his wish becomes a decision (*'azeemah*) to act and the heart's concern for it increases. Satan then sends out his troops to help the person commit the sin and to encourage him if his certainty weakens until he does it.[8]

Ibn al-Qayyim noted that the wisdom of the Qur'aan can be seen in how refuge is told to be sought from the evil of Satan, who whispers in the hearts and slinks away, rather than from his whisperings in order for the seeking of refuge to be from all aspects of his evil.

﴿ مِن شَرِّ ٱلۡوَسۡوَاسِ ﴾

"From the evil of the whisperer," encompasses all of his evil while describing him with his greatest and most evil characteristic, his attribute which has the greatest effect and widest corruptive impact. The origin of every act of

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7 *Ad̲waa ul-Bayaan*, vol.4, p. 62.

8 *Badaa'i' at-Tafseer*, vol. 5. p. 452.

disobedience and sin is the whisper. Consequently, the Almighty described Satan with it in order to indicate that seeking refuge from the evil of the whisper is more important than seeking refuge from any other of his evils.

Adam’s fall was a direct result of Satan’s whisperings:

Satan entered Paradise[9] and used every trick in his arsenal to deceive Adam and his wife and convince them that eating from the forbidden tree was in their best interest. In *Soorah al-Baqarah* where the story is first mentioned, no details are given. Allaah merely mentions that Satan tripped them saying:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ .

“Then Satan caused them both to slip from there and extracted them from what they were in.” (*Soorah al-Baqarah,* 2: 36)

Soorah al-A‘raaf contains much more details of how Satan tricked Adam and Eve. It explains Satan’s goals, as well as his method of deceiving them.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلاَّ أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ .

“Then Satan whispered suggestions to them both in order to uncover what was hidden from them of their private parts. He said: Your Lord only forbade you from this tree so that you would not become angels or immortals.” (*Soorah al-A‘raaf,* 7: 20)

Ibn al-Qayyim noted that the enemy of Allaah knew that if they both ate from the tree, their private parts would appear to them. For it was a sin, and sin rips apart the veil between Allaah and His slave. Thus, when they disobeyed, the veil was torn and their private parts became visible to them. For sin exposes the inner and outer private parts. Consequently, the Prophet (ﷺ) saw in his sleep a

[9] Ibn Katheer commented on Satan’s presence in Paradise saying: “If someone asks, ‘If the Paradise that Adam was expelled from was in heaven, as the majority of scholars assert, is it possible for Iblees to enter Paradise after being expelled from it by Allaah’s command (when he refused to prostrate to Adam)?’ Basically, the response to this would be that the Paradise which Adam was in was in the heavens, not on the earth, as I explained in the beginning of my book *al-Bidaayah wan-Nihaayah.* The majority of scholars held that Satan was originally prohibited from entering Paradise, but there were times when he was able to sneak in secretly [past its guardian angels]… Some scholars said that it is also possible that Satan led Adam and Eve astray on his way out of Paradise. Others, like az-Zamakhsharee, said that he led them astray when he was on earth, while they were still in heaven. (*Tafsir Ibn Kathir,* vol. 1, p. 200)

vision of naked male and female adulterers and fornicators with their private parts exposed.[10] Thus, if a male or female is seen with their private parts exposed in a dream it indicates that their religion has become corrupt. The poet said:

إِنِّي كَأَنِّي أَرَى مَنْ لاَ حَيَاءَ لَهُ * وَلاَ أَمَانَةَ وَسْطَ النَّاسِ عُرْيَانَا

Indeed, it is as though I see whoever has neither shyness

Nor integrity among people in a state of nakedness

Allaah, may He be glorified, revealed external clothing to hide and cover the private parts, and internal clothing of piety which beautifies the slave and covers him. If this clothing is removed, his inner private parts become exposed just as his external private parts become exposed when his clothing is snatched away.[11]

"He said: Your Lord only forbade you from this tree so that you would not become angels or immortals," That is, [the prohibition] was due to a dislike that you two become angels and to live eternally in Paradise. It was from this point that he entered upon them, when he came to know that they both desired to live eternally in it. This is the door to his greatest deception by which he confronts the progeny of Adam. He flows in their veins until he comes across their souls and blends into them. Then he asks their souls what they love and what they desire. When he learns these things, he uses them against the creature and confronts him from this door. He also informs his brethren and allies among humans if they want their corrupt goals among them to enter from the door that he loves and desires. For it is a door that no one who enters it seeking anything will be disappointed. Whoever seeks another entrance will find the door blocked and he will be repelled from his goal.

The enemy of Allaah investigated our parents and sensed their comfort and reliance on eternal life in that abode of perpetual pleasure. He realized that it was the only door through which he could enter upon them. So he swore by Allaah to

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[10] *Sahih Al-Bukhari,* vol.9, pp. 138-9, no. 171 and *Sahih Muslim*. The text of the <u>h</u>adeeth has the statement: Samurah ibn Jundub narrated that the Messenger of Allaah (ﷺ) often used to ask his companions, "*Did anyone of you have a dream*?" So dreams would be related to him by those whom Allaah wished. One morning the Prophet (ﷺ) said, "*Last night two persons came to me (in a dream), got me up and said, 'Proceed!' … So we proceeded until we came across something like a huge clay-lined, baking pit from which a lot of noise and screaming was coming.*" The Prophet (ﷺ) added, "*When we looked inside it, we saw naked men and women with a blazing fire underneath them. Whenever the flames reached them, they cried loudly. I asked my companions, 'Who are these people?' They said to me … 'Regarding those naked men and women whom you saw in the oven, they are the adulterers and the adulteresses…,'* "

[11] *Ighaathah al-Lahfaan,* vol. 1, pp. 102-3.

them that he would give them sincere advice and **“He said: Your Lord only forbade you from this tree so you would not become angels or immortals.”**

‘Abdullaah ibn ‘Abbaas used to recite *malakayni* (two angels) as *malikayni* (two kings) … saying: “They didn’t desire to be angels. Instead they sought to become elevated and exalted by becoming kings, so he came at them from the direction of kingdom and dominion. Allaah’s statement in the following verse points towards this recitation:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَآ آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لاَّ يَبْلَى .

“Then Satan whispered to him saying: ‘O Adam. Shall I lead you to the Tree of Eternal Life and to a kingdom that will never deteriorate?” (*Soorah Taa Haa*, 20: 120)

As for the well-known recitation, a question arises: How could the enemy of Allaah cause Adam to desire to be an angel by eating from the tree, when he saw that angels neither eat nor drink? Furthermore, Adam – may peace be on him – was more knowledgeable about Allaah, about himself, and about the angels, than to desire to be one of them by eating, especially eating what Allaah, Most Great and Glorious, had forbidden him.

The answer is that Adam and Eve – peace be on both of them – did not desire that originally. Instead, it was the enemy of Allaah who lied to them and deceived them, and tricked them by naming that tree “the Tree of Eternal Life”. This was the first deception and trick from which his followers inherited [the practice of] giving forbidden things the names of things beloved to the souls. They named alcohol “the mother of spirits”, and its brother “a little piece of rest”, and interest was named “transaction”, taxes named “Rights of Sultanate”, and they named the most abominable and corrupt form of oppression “court laws”, the most extreme form of disbelief – denial of the Lord’s attributes – was named affirmation of [divine] infallibility, and they named gatherings of corruption “assemblies of goodness”.[12] After naming it “the Tree of Eternal Life”, Satan told them, “Your Lord only forbade you from this tree because He disliked that you would eat from it and live eternally in Paradise without dying and thereby be like the angels who don’t die.” Adam did not know that he would die at that time, so desire to remain eternally in Paradise arose in him. The doubt had found root from the comment of his enemy and Satan’s sworn oath by Allaah that he was a sincere adviser for

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[12] Today interest is called benefits (*faa’idah*) in the Arab world, mortgage, returns; gambling is called bingo, lottery, trading etc.; adultery and fornication are called “free sex”; pornography called freedom of expression or artistic freedom; homosexuality and lesbianism called alternative life styles.;

them. Doubt joined with desire and the destiny helped it, the decay *sinah* of inattentiveness caught them and their enemy woke up for them, as it was said:

وَاسْتَيْقَظُوا وَأَرَادَ اللهُ غَفْلَتَهُمْ * لِيَنْفُذَ الْقَدَرُ الْمَحْتُومُ فِي الْأَزَلِ

They awoke but Allaah wanted their inattentiveness

So that destiny fixed in eternity would come to pass

Except that this answer is contradicted by Allaah's statement, **"or you would become immortals."** However it could be said that there must be in the plots and plans of the deceitful plotter contradictions and falsehood which indicate his plot. There is no need to correct the statements of Allaah's enemy, and to make excuses for him. Instead excuses should be found for our father, in that the enemy circulated around him and entered his hearing. He did not say absolutely that if they ate from the tree that they would become angels. Instead he made the matter vacillate between two issues; one impossible and the other possible, and that is among the most devious types of plots. Consequently, when he caused him to desire the possible matter, he affirmed it without hesitation saying: **"O Adam. Shall I lead you to the Tree of Eternal Life and to a kingdom that will never deteriorate?"** He did not include the element of doubt here as he did in the Almighty's statement: **"…so you would not become angels or immortals."**[13]

Allaah continues in *Soorah al-A'raaf* to describe the method used by Satan to convince Adam and Eve to eat from the tree:

وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ .

"He then swore by Allaah to the both of them: Indeed, I am among the sincere advisers for you both." (*Soorah al-A'raaf,* 7: 21)

According to Ibn al-Qayyim, this statement contains six different linguistic elements of emphasis:

One: Emphasis by using an oath;

Two: Emphasis with the particle of emphasis *inna;*

Three: Advancement of the preposition and its object *lakumaa* indicating specialization, meaning, "*My advice is special for you both and its benefit is for you and not me,*"

Four: Use of the present participle *naa<u>s</u>i<u>h</u>* which indicates continual action instead of the verb, meaning, "*Giving advice is a part of my character and not something occasional.*"

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[13] *Ighaathah al-Lahfaan,* vol. 1, pp. 103-4.

Five: Use of the *laam* of emphasis in the predicate of the oath.

Six: He described himself as an adviser among advisers. It is as if he said to them: There are many who could advise you in this matter and I am just one of them.

The enemy of Allaah bequeathed this trick to his allies and his group for use when they deceive the believers, as the hypocrites used to say to the Messenger of Allaah, whenever they came to him:

نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ .

"We bear witness that indeed you are the Messenger of Allaah." (*Soorah al-Munaafiqoon,* 63: 1)

They emphasized their information by bearing witness and by using the *laam* of emphasis.[14]

Satan's Evils

Evil from Satan also occurs from other avenues besides his whispering. He is a thief who steals peoples' wealth. He is able to steal from every meal or drink which is taken without mentioning Allaah's name over it. He also passes the night in homes in which Allaah's Name is not mentioned.

Jaabir related that he heard the Messenger of Allaah (ﷺ) say:

((إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِه وَعِنْدَ طَعَامِه قَالَ الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ. وَإِذَا دَخَلَ فَلَمْ يَذْكُرْ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمْ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرْ اللَّهَ عِنْدَ طَعَامِه قَالَ: أَدْرَكْتُمْ الْمَبِيتَ وَالْعَشَاءَ))

"If a man remembers Allaah while entering his house and while eating, Satan says [to his fellow devils], 'There is neither shelter nor supper for you (here).' On the other hand, if he enters without remembering Allaah, Satan says, 'You have found shelter.' And if he does not remember Allaah while eating, Satan says, 'You have found both shelter and supper.'"[15]

Thus, he and his minions will eat from people's food without their permission and stay in their homes without their invitation. During his stay he will expose their private affairs, encourage them to disobey Allaah and then put in peoples' hearts during their sleep and in their state of wakefulness their sins.

For example, a person does a sin which no one sees, then the next day he finds people talking about it, Satan beautifies it and plants it in his heart, then

[14] *Ighaathah al-Lahfaan,* vol. 1, pp. 104-5.

[15]

Satan whispers to people about what he did and exposes him. The Lord covers his sin and Satan strives to remove the cover and expose it. The person is deceived and says to himself, "Only Allaah saw the sin." He is unaware that his enemy is busy spreading news about it and exposing him. Very few people are wise enough to realize this reality.

Among Satan's evils is that when a person goes to sleep he ties a knot on his head which will prevent him from awakening as Aboo Hurayrah quoted the Prophet (ﷺ) as saying:

"*Satan makes three knots at the back of a person's head when he goes to sleep and he recites over every knot: 'You have a long night ahead so stretch out and sleep.' If he awakens and remembers Allaah, one knot becomes untied and if he makes wudoo another knot becomes untied, and if he prays all the knots become untied. He will then awake in the morning energetic and in good spirits. Otherwise he will awaken in bad spirits and feeling lazy.*"[16]

Another of his evils is that he urinates in a person's ear until he oversleeps the morning prayer. When it was mentioned to the Prophet (ﷺ) that a person slept through the night until the sunrise, he said:

((ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ))

"*That is a person in whose ears Satan has urinated.*"[17]

His evils also include the fact that he sits in all the paths of good for every descendent of Adam, laying in wait to dissuade, discourage and prevent people from following them. If a person disobeys him and follows the path, he impedes him and frustrates him, and confuses him with doubts, other opinions, disagreements, and obstacles. If he ignores or overcomes them and does the good deed, Satan then prepares for him what will nullify its effects and change his intentions.[18] The Almighty quoted Him saying:

قَالَ فَبِمَا أَغْوَيْتَنِي لأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ . ثُمَّ لآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ وَلاَ تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ .

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[16] *Sahih Al Bukhari,* vol. 4, p. 302, no. 3269, Kitaab: Bad al-Khalq; Baab: Sifat Iblees wa junooduh.

[17] *Sahih Al Bukhari,* vol. 2, p. 149, no. 1144, Kitaab: tahajjud; Baab: Ithaa naama wa lam yusalli.

[18] *Badaa'i' at-Tafseer,* vol. 5. pp. 453-4.

“He said: Because you have misguided me, I will sit in wait against them on Your straight path. Then I will come at them from their front, behind them, from their right sides and their left. And You won’t find most of them grateful.” (*Soorah al-A‘raaf,* 7: 16-7)

Ibn Katheer commented: “Allaah said that after He gave respite to Satan **“until the Day they are raised up,”** and Iblees was sure that he got what he wanted, he went on in defiance and rebellion. **“He said: Because you have misguided me, I will sit in wait against them on Your straight path,”** meaning ‘as You have sent me astray,’ according to Ibn ‘Abbaas. Others said: ‘as You have caused my ruin,’ I will sit in wait for Your servants whom You will create from the offspring of the one You expelled me for.’ **“Your straight path,”** the path of truth and the way of security. I (Iblees) will misguide them from this path so that they do not worship You alone, because You sent me astray.

Imaam A<u>h</u>mad recorded that Saburah ibn Abil-Faafih quoted Allaah’s Messenger (ﷺ) as saying: “*Satan sat in wait for the descendent of Adam in all his paths. He sat on the path to Islaam saying, ‘Would you embrace Islaam and abandon your religion and the religion of your forefathers?’ However, Adam’s descendent disobeyed Satan and embraced Islaam. So Satan sat on the path of Hijrah saying, ‘Would you migrate and leave your land and the sky above it?’ But the stamina of the migrant was like that of a racehorse, so he disobeyed him and migrated. So Satan sat on the path of Jihaad against one’s self and with his wealth saying: ‘If you fight, you will be killed, your wife will be remarried and your wealth divided.’ But he disobeyed him and fought Jihaad. Therefore, whoever among them does this and dies, Allaah promises to admit him in paradise. If he is killed, or he drowns, or his animal breaks his neck, Allaah promises to admit him into paradise.*”[19]

‘Alee ibn Abee <u>T</u>al<u>h</u>ah reported that Ibn ‘Abbaas commented that **“Then I will come at them from their front,”** meant raising doubts in their minds concerning their Hereafter. **“…behind them,”** meant making them more eager for the things of this life. **“… from their right sides,”** meant causing confusion for them in the religion, **“…and their left,”** meant luring them to commit sins.”[20] This is meant to cover all paths of good and evil. Satan discourages people from the path of good and lures them to the path of evil. Al-<u>H</u>aakim ibn Abbaan related from ‘Ikrimah that Ibn ‘Abbaas commented that “He did not say that he will come from above them, because [Allaah’s] Mercy descends from above.”[21] ‘Alee ibn

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[19] *Musnad A<u>h</u>mad*, vol. 3, p. 483.
[20] *Tafseer a<u>t</u>-<u>T</u>abaree,* vol. 12, p. 338.
[21] Ibid., 341.

Abee Talhah further reported that Ibn ‘Abbaas said: **“And You won’t find most of them grateful,”** means those who worship Him alone.”[22]

Satan’s evil reached the point where he plotted and used tricks until he caused the expulsion of Adam from Paradise and that was not sufficient for him until he was able to mislead most of humankind to the Hellfire. Out of every thousand, nine hundred and ninety nine will go to hell and one to paradise. That did not suffice him, he continued with tricks and traps until he nullified Allaah’s Call on earth and the intention of calling for His Sake, and until others were worshipped instead of Allaah. He strives his utmost to extinguish Allaah’s Light, invalidate His Call, to establish the call of disbelief and idolatry, and erasure of Monotheism and its supporters from the earth.

It is enough evil from him that he opposed and fought Abraham until his people threw him with a catapult into a bonfire. But Allaah repelled his plot by making the fire cool and safe for Abraham. And he opposed and combated the Messiah until his people wanted to kill and crucify him, but Allaah repelled their plan and protected him and raised him up into the heavens. He stood up against Zakaria and Yahyaa until both of them were killed. He drove Pharaoh and beautified corruption for him until he claimed he was the Lord Most High. He joined combat with the Last Prophet (ﷺ) and incited the Makkan pagans to conspire to kill him, but Allaah repelled his efforts and caused them to fail. He even attacked the Prophet (ﷺ) during prayer[23]:

((مَرَّ عَلَيَّ الشَّيْطَانُ فَأَخَذْتُهُ فَخَنَقْتُهُ حَتَّى إِنِّي لَأَجِدُ بَرْدَ لِسَانِهِ فِي يَدَيَّ.))

“*Satan appeared before me in my prayer and I choked him until I felt the coldness of his saliva on my hand…*”[24]

عَنْ أَبِي الدَّرْدَاءِ قَالَ : قَامَ رَسُولُ اللَّهِ (ﷺ) فَسَمِعْنَاهُ يَقُولُ ((أَعُوذُ بِاللَّهِ مِنْكَ)) ثُمَّ قَالَ ((أَلْعَنُكَ بِلَعْنَةِ اللَّهِ)) ثَلاَثًا ، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا ، فَلَمَّا فَرَغَ مِنَ الصَّلاَةِ قُلْنَا : يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلاَةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ

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[22] Ibid., 342.
[23] *Badaa’i‘ at-Tafseer,* vol. 5. pp. 454-5.
[24] Reported by ‘Aamir ibn ‘Abdullaah ibn Mas‘ood on the authority of his father, and collected by Imaam Ahmad. Scholars disagree as to whether ‘Aamir ever heard *hadeeth* from his father. If he did, then the *isnaad* is *saheeh*, but if he didn’t, which is more likely, it is weak.

ذَلِكَ وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ . قَالَ ((إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي ، فَقُلْتُ : أَعُوذُ بِاللَّهِ مِنْكَ ، ثَلاَثَ مَرَّاتٍ ، ثُمَّ قُلْتُ : أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ ، فَلَمْ يَسْتَأْخِرْ ثَلاَثَ مَرَّاتٍ ، ثُمَّ أَرَدْتُ أَخْذَهُ . وَاللَّهِ لَوْلاَ دَعْوَةُ أَخِينَا سُلَيْمَانَ لأَصْبَحَ مُوثَقًا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ .))

Aboo ad-Dardaa' narrated, "Allaah's Messenger (ﷺ) stood up [in prayer] and we heard him say, *'I seek refuge in Allaah from you.'* Then he reached out his hand as if he were catching something, and he said three times, *'I curse you by Allaah's curse.'* When he finished praying, we asked him, *'O Messenger of Allaah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretch out your arm.'* He replied, *'Indeed, Allaah's enemy, Iblees, brought a fiery torch and tried to thrust it in my face, so I sought refuge in Allaah and cursed him by Allaah's perfect curse three times. But he did not retreat. So I caught hold of him and, by Allaah, had it not been for the prayer of our brother, Sulaymaan,*[25] *he would have been tied up for the children of Madeenah to play with.'* "[26]

He also helped the Jews to cast a magic spell on the Prophet (ﷺ).

Since this is his ability and his evil goals, the only way to be saved from him is with the Help of Allaah and His Refuge.

Categories of Evil

It is not possible to list all the types of his evil, much less his individual acts of evil, because all evil which occurs in the world is caused by him. However, most of his evil acts fall under one of the following six major categories:

1. The evil of disbelief and idolatry (*Shirk*), and enmity towards Allaah and His Messenger. If he succeeds with this, he rests from struggling with him. It is the first thing he wishes from a person, so he will continue with him until he gets some part of it. If he is successful, he adds him to his troops and his army and assigns him to others like himself and he becomes one of the missionaries and agents of Iblees. If there is no chance to succeed,

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[25] Prophet Sulaymaan (Solomon) asked Allaah for a unique miracle to be granted only to him. Consequently, Allaah gave him control over the animals, the *jinn* and many forces of nature. See Qur'aan, 38:36-38.

[26] *Sahih Muslim*, vol. 1, pp. 273-274, no. 1106.

because the person was a Muslim from the womb of his mother, he switches to the second level of evil.

2. The evil of innovation (*Bid'ah*) which is more beloved to him than corruption and sin, because its harm is to the religion itself, and is an infectious evil, and it is a sin from which one cannot repent,[27] and it is in opposition to the call of the prophets. It is one of the doors to disbelief and idolatry. If he succeeds in trapping him in it, he makes him one of the people of *bid'ah* and one of his assistants and one of his missionaries. If he fails at this level, and the person is of those blessed by Allaah with the Sunnah and opposition to the people of *bid'ah* and misguidance, he comes at him from the next level.

3. The evil of the various types of major sins (*al-kabaa'ir*). He becomes over zealous to push the person into this trap, especially if he is a scholar with followers, in order to turn people away from him, and then to spread his sins and acts of disobedience among the people. He will take the help of those who will broadcast his sins believing that it is his religious duty and a means of getting closer to Allaah, according to his claim, and he becomes an assistant of Iblees without realizing it. For the Almighty has said:

﴿ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ ﴾

"Indeed, those who like to spread tales about adultery and fornication among those who believe will have a painful torment in this world and in the Hereafter. And Allâh knows and you do not." (*Soorah an-Noor,* 24: 19)

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[27] Prophet Muhammad (p) was reported to have said:

((إِنَّ اللهَ احْتَجَرَ التَّوْبَةَ عَلَى كُلِّ صَاحِبِ بِدْعَةٍ .))

"*Allaah has prevented those who introduce innovations in the religion from repentance.*" (authenticated in *Silsilah al-Ahaadeeth as-Saheehah,* no. 1620). Imaam an-Nawawee said regarding this *hadeeth* that in the narration of al-Bayhaqee "*Allaah has blocked* ihtajaba," even if he was ascetic and engaged in much worship (*Fayd al-Qadeer,* vol. 2, p. 200).

In the case where those who do it in obedience to Iblees, it will be worse. All of it chases people away from the scholar and prevents them from benefiting from him. The sins of these people, even if they reach the heavens, are less in the sight of Allaah than the sins of those. For it is self-oppression in the case of the scholar and if he seeks Allaah's forgiveness and repents sincerely, his repentance will be accepted and his sins will be transformed into good deeds. As for the others, their sins are oppression against the believers, hunting their faults, desire for their exposure, and Allaah is laying in wait for them. If Satan is unable to trip the person on this level, he follows him to the next.

4. The evil of minor sins which when gathered can destroy the perpetrator as the Prophet (ﷺ) said: "*Beware of the scorned sins for they are like a people who encamp in open land…*"[28] He will continue to make the minor sins seem trivial until he ignores them until one doing a major sin but afraid of it becomes better than him. If he fails at even this level, he waylays him on the next level.

5. Making him busy doing permissible things for which there is no reward or punishment. Instead its end result is that he misses out on the reward which he lost by being too busy to do the recommended acts of righteousness. If Iblees fails because the person protected his time and was careful with it, by knowing its value and its rewards and punishments for wasting it, he makes his final attempt at the next level.

6. Making him busy with what is good instead of doing what is better to deprive him of the greater value and its reward. So he encourages him to do good deeds and insists on it if it involves abandoning or avoiding better and nobler deeds. Few people are aware of this, because if a person feels within himself a strong urge and motivation to do an act of worship or any good deed, he will assume that it could not be from Satan as the Devil does not encourage good. He will conclude that it must be from Allaah. Such a person is excused as his knowledge did not reach the level of understanding that Satan calls to seventy doors of good, either to take the person to one of the doors of evil or to cause him to miss an act of righteousness greater and nobler than the good of the seventy doors.[29]

7. If Satan fail on all the previous six level, he lets loose his troops of humans and jinns with all possible types of harm, like declaring his excommunication, his misguidance, by declaring him an innovator, and by

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[29] *Badaa'i' at-Tafseer*, vol. 5. pp. 455-8.

warning the people against him, to weaken his efforts, exhaust his strength, and confuse his heart, and busy him and his thoughts in the war and prevent people from benefiting from him, and divert his efforts to responding and defending himself. At this stage, the believer needs to put on his full battle armor and not remove it until he dies. Whenever he removes it he will either be captured or wounded. He will remain in a state of Jihaad until he meets Allaah.[30]

The secret of why the Almighty said:

﴿ يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ﴾

"whispers in the chests of humankind," instead of "in their hearts" is that the chest is the location which houses the heart.

﴿ وَلِيَبۡتَلِيَ ٱللَّهُ مَا فِي صُدُورِكُمۡ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمۡۚ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١٥٤ ﴾

"But that Allaah might test what is in your chests; and to purify that which was in your hearts, and Allaah is the All-Knower of what is in your chests." (*Soorah Aal 'Imraan,* 3: 154)

﴿ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَتَكُونَ لَهُمۡ قُلُوبٞ يَعۡقِلُونَ بِهَآ أَوۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۖ فَإِنَّهَا لَا تَعۡمَى ٱلۡأَبۡصَٰرُ وَلَٰكِن تَعۡمَى ٱلۡقُلُوبُ ٱلَّتِي فِي ٱلصُّدُورِ ٤٦ ﴾

"Have they not traveled through the land, and have they hearts to understand and ears to hear? Indeed, it is not the eyes that grow blind, but it is the hearts which are in the chests that grow blind." (*Soorah al-Hajj,* 22: 46)

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[30] Ibid., p. 458

﴿ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦ ﴾

6. "Among the jinn and humans."

﴿ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ﴾

"Among the jinn and humans," could refer to the two groups of people in whose hearts the whispers enter. In which case, the verses would mean, "He whispers in hearts of people from among the jinns and humans."[1] This was the opinion of al-Farraa and his students, however it is weak because there is no evidence that jinns whisper into the hearts of other jinns, or possess them as they do humans, flowing through them like blood flows in the veins. This opinion is also weak from both a linguistic and a logical point of view as it implies that humans "*naas*" are divided into two groups: jinns and humans, which is incorrect as a thing cannot be a branch of itself.[2]

The correct interpretation is that the phrase **"among the jinn and humans"** refers to the whisperers. There are two types of whisperers who whisper into the souls of humans: jinns and humans. The human whisper is by way of the ear, while the jinn whisper does not need that apparatus because they are able to enter the human body and circulate within it as blood circulates. However, a jinnee could take human form and whisper in the human ear in the same way that the human whisperer whispers. This fact is confirmed in the following narration of ''Aa'ishah in which she reported that when she asked Allaah's Messenger (ﷺ) about fortunetellers, he replied that they were nothing. She then mentioned that the fortunetellers sometimes told them things which were true. The Prophet (ﷺ) said: "*That is a bit of truth which the jinn steals and cackles in the ear of his friend; but the mixes along with it a hundred lies.*"[3]

Their sharing in whispering is like their sharing in inspiring demonic revelation:

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[1] *Badaa'i' at-Tafseer*, vol. 5. p. 459.

[2] Ibid., p. 460.

[3] Collected by al-Bukhaaree (*Sahih Al-Bukhari* (Arabic-English), vol.7, p.439, no.657) and Muslim (*Sahih Muslim* (English Trans.), vol.4, p.1209, no.5535).

﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ﴾

"And so I have appointed for every prophet enemies - devils among humankind and the jinn, inspiring one another with decorated speech as a delusion." (*Soorah Aal 'Imraan,* 6: 112)

Therefore the final verse indicates that refuge is to be sought from the evil of two types of devils: humans and the jinn.[4]

9 Means of Protection Against Satan

There are nine different means which a person can depend on for protection against Satan and for repelling his evil:

1. Verbally seeking refuge in Allaah from Satan, as the Almighty said:

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٦ ﴾

"And if an evil whisper from Satan tries to turn you away (from doing good), then seek refuge in Allâh. Indeed, He is the All-Hearer, the All-Knower." (*Soorah Fussilat,* 41: 36)[5]

It should be noted that "All-Hearer" here does not merely refer to "hearing", but hearing meaning answering. The command to seek refuge in *Fussilat* occurred after the most difficult instruction to the soul, responding with good to those who have caused you harm. Only the truly patient are able to do so.[6]

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[4] *Badaa'i' at-Tafseer*, vol. 5. pp. 463-4.
[5] See also *Soorah al-A'raaf,* 7: 200.
[6] Ibn al-Qayyim is here referring to verses 34-5:

Satan does not allow a person to do that, instead he will show him that it is humiliation and weakness and drive him to seek revenge, and beautify it for him. If he is unable to do that, he invites him to turn away from him, neither responding with evil or good.

'Adee ibn Thaabit said, I was sitting with the Prophet (ﷺ) while two men were cursing each other, the face of one of them became red and his cheeks became puffed. The Prophet (ﷺ) said: *"I know a word which if he said it, what he is experiencing would go. If he said: 'I seek refuge in Allaah from the cursed Satan, what he is feeling would go.'"*[7]

2. The recitation of the two shelters, for they have an amazing effect in seeking refuge in Allaah from Satan's evil and his prodding, and provides a fortress against his attacks. As a result, the Prophet (ﷺ) said, "*Those seeking refuge cannot do so with anything better than the two of them.*" And he used to seek refuge with them every night before sleeping and he instructed 'Uqbah to recite them at the end of every formal prayer.

3. The Recitation of *Aayatul-Kursee* (the verse of the footstool):

Abu Hurayrah who said, "*Allaah's messenger (ﷺ) put me in charge of the* ***Zakaah*** *(charity) of Ramadaan.*[8] *While I was doing so, someone came and began to rummage around in the food so I caught a hold of him. I said, 'By Allaah I am going to take you to Allaah's messenger!' The man implored, 'Verily I am poor and I have dependents. I am in great need.' So I let him go. The next morning, the Prophet (ﷺ) said, 'Oh Abu Hurayrah, what did your captive do last night?' I said, 'He complained, of being in great need and of having a family so I let him go.' The Prophet (ﷺ)* replied, *'Surely he lied to you and he will return.' Since I knew that he was going to return, I laid in wait for him. When he returned and began to dig about in the food, I grabbed him and said, 'I'm definitely going to take you to Allaah's messenger.' He pleaded, 'Let me go! Verily I'm poor and I have a family. I won't*

﴿ وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ ﴾

"The good deed and the evil deed cannot be equal. Repel evil with what is better then indeed he, between whom and you there was enmity, will become as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the truly fortunate."

[7] *Sahih Al Bukhari,* vol. 8, p. 50-51, no. 6048, Kitaab: Adab; Baab: maa yunhaa 'an as sibaab wal la'an.

[8] Compulsory charity given in the form of food stuff at the end of the annual month of fasting *Ramadaan*-- (the ninth month of the lunar calendar) and distributed among the poorest members of society.

return.' So I had mercy on him and let him go. The next morning Allaah's messenger said, 'Oh Abu Hurayrah, what did your captive do last night?' I said that he complained of being in great need and of having a family so I let him go. The Prophet (ﷺ) replied, *'Surely he lied to you and he will return.' So I waited for him and grabbed him when he began to scatter the food around. I said, 'By Allaah, I will take you Allaah's messenger. You promised you would not return. Yet you came back anyway!' He said, 'Let me give you some words by which Allaah will benefit you.' I said, 'What are they?' He replied, 'Whenever you go to bed, recite* ***Aayatul-Kursee*** *from beginning to end. If you do so, a guardian from Allaah will remain with you and Satan will not come near you until the morning.' I then let him go. The next morning Allaah's messenger said, 'What did your captive do last night?' I said that he claimed that he would teach me some words by which Allaah would benefit me, so I let him go. When the Prophet* (ﷺ) *asked what they were, I told him that they were saying Aayatul-**Kursee** before going to bed. I also told him that he said that a guardian from Allaah would remain with me and Satan would not come near me until I awoke in the morning. The Prophet said, 'Surely he has told the truth, though he is a compulsive liar. Oh Abu Hurayrah! Do you know who you have been speaking to these past three nights?' I replied, 'No,' and he said, 'That was an evil jinn.'"*[9]

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[9] *Sahih al-Bukhari* (Arabic -English), vol. 6, p.491, no. 530.

Note :

This *Hadeeth* and others like it are used as proof that devils may take a variety of forms which humans may see and converse with. Al-BayhaqeeBhyhaqee narrated in his book Manaqib *ash-Shaafi'ee* (the virtues of the Imaam ash-Shaafi'ee) student ar-Rabee' that ash-Shafi'ee said, "We will invalidate the witness or anyone who claims to have seen the *Jinn*, unless he is a prophet." Ibn Hajar commented on this quotation saying, "This statement should be taken to refer to one who claims to have seen them in the form in which they were created. One who claims to have seen them in their adopted animals shapes and forms, should not be discredited due to the many reports with regard to their taking visible form" (Fat-h al-Baaree, vol. 6, p.344). Ash-Shaafi'ee supported his ruling with the Qur'anic verse, "Verily he (Satan) and his tribe see you from a location where you cannot see them" (Soorah al-A'raaf 7:27).) . Ibn Hajar commented, "The Almighty's statement "Verily he and his tribe see you..." specifically refers to when they are in the form in which they were created." (Fat-h-al-Baaree, vol.4, p. 488).

An incident similar to that of Abu Hurayrah also happened to another of the Prophet's companion Mu'aadh ibn Jabal. That incident has been collected by at-Tabaranee and Abu Bakr ar-Rooyaanee. In Mu'aadh's narration the devil added, "... and the closing verses of *Soorah al-Baqarah:*

The messenger believes in what has been revealed to him from his Lord as do the believers. All believe in Allaah, His angels, His Books, and His messengers (saying)) , 'We make no distinction between one and another of His messengers.'

And they say, 'We hear and obey, and seek Your forgiveness. Our Lord, to you is the end of all journeys.' Allaah does not burden a soul beyond its capacity. It it gets every good which it earns and suffers for every till it earns. (Pray): Our Lord, do not condemn us if we forget or fall into error. Do not give us burdens like what you gave to those before us. Our Lord, do not burden us beyond our capacity. Blot out our sins, grant us forgiveness, and have mercy on us. You are our Guardian , so help us against the disbelieving people." (Soorah al-Baqarah 2:285-6).

4. The recitation of *Soorah al-Baqarah.*

Aboo Hurayrah quoted the Prophet (ﷺ) as saying:

((لاَ تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ .))

"Do not make your houses like graveyards.[10] *Verily, the devil flees from a house in which Soorah al-Baqarah is read."*[11]

5. Recitation of the last two verses of *Soorah al-Baqarah.*

Prophet Muhammad (ﷺ) was reported by an-Nu'maan ibn Basheer to have said:

((أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ ، وَلاَ يُقْرَأَانِ فِي دَارٍ ثَلاَثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ.))

There is also in Mu'aadh's narration that the devil came in the form of an elephant. Ibn Hajar said, "It also happened to the companion Ubayy ibn Ka'b in a narration collected by an Nasaa'ee, to Abu Ayyoob al-Ansaaree in a narration collected by at-Tirmidhee, to Abu Asyad al-Ansaaree in at -Tabaraanee's collection, and to Zayd ibn Thaabit in a narration collected by Ibn Abee and Dunyaa. However, only in Mu'aadh's narration are the circumstances similar to that of Abu Hurayrah's and they are all considered to have been separate incidents." (*Fat-h al-Baaree*, vol.4, p. 489). Ubayy's narration is actually narrated by an-Nasaa'ee in *al-Yawm wal-Laylah* as well as by Ibn Hibbaan, al-Haakim and at-Tabaraanee. It has in it the following adulation, "*In the beginning he (Satan) looked like a mature young man... I said to him, 'Give me your hand." When he did so it was suddenly a dog's paw with dog hair on it!*" In Abu Ayyoob's narration there is the following statement, "*The ghoolsghouls would come and take away some of it (the Ramadaan Zakaah.)*" At-Tirmidhee classified the *Hadeeth* as Hasan *Ghareeb* (unusual but authentic) and it was further authenticated by al-Haakim. Abu Nu'aym also collected it on the authority of Abu AyyoobAyyoub in another chain of narration in is which he mentioned that the devil was in the form of a cat which changed into an old woman. Abu Asyad's narration is similar to Abu Ayyoob's except that it had in it the following, "*I will show you a verse, if read in your house, your family will not be disturbed, and if you read it over your vessels, their lids will not be removed. Itit is Aayatul-Kursee.*". In all of these narrations the companions saw the *jinnJinn* and conversed with them.

[10] The Qur'aan may not be recited in graveyards. Thus, a home in which the Qur'aan is not read resembles a graveyard in that respect.

[11] Collected by at-Tirmithee and Muslim (*Sahih Muslim*, vol. 1, p. 337, no. 1707).

“*When the last two verses of Soorah al-Baqarah are read in a home for three consecutive nights, the devil will not come near it.*”[12]

6. Repetition of the declaration of faith *thikr Laa ilaaha illallaah* (*Tahleel*).

Aboo Hurayrah quoted the Messenger of Allaah as saying, “*Whoever says:* Laa ilaah illallaahu wahdahu laa shareeka lahu, lahul-mulk, walahul-hamd, wa huwa ‘alaa kulli shay’in qadeer, *one hundred times per day, gets the reward of freeing 100 slaves, 100 good deeds are recorded for him, and 100 evil deeds are erased from his record, and he will have a charm against Satan for that day until the evening.*”[13]

It is a great charm with great benefit, easy to achieve for those whom Allaah has made it easy.

7. Frequent repetition of words involving the remembrance of Allaah in general. The *hadeeth* of Yahyaa ibn Zakaria in which the Prophet (ﷺ) said, “*A person can only protect himself from Satan by remembrance of Allaah.*”

8. Wudoo and Salaah which are among the greatest things that a person may protect himself with, especially at times of anger and desire.

9. Restraining oneself from unnecessary gazing, talk, food and mixing with people.

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[12] Collected by at-Tirmithee and Ibn Hibban and authenticated by al-Albaanee in *Saheeh Sunan at-Tirmithee*, vol. 3, p. 4, no. 2311.

[13] *Sahih Al Bukhari*, vol. 8, p. 226-227, no.. 64, kitaab: fee ad dawaat; Baab: Fadl at tahleel, and *Sahih Muslim*, vol. 4, p. 1415, no. 6508.Kitaab: fee thikr; Baab: Fadl tahleel

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